THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for November, 1913

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THE JAPAN MAGAZINE

VOLUME FOUR NOVEMBER, 1913 NUMBER SEVEN

THE IMPERIAL CHRISANTHEMUM PARTY

By DR. J. INGRAM BRYAN

FROM very ancient times the beautiful chrysanthemum blossom has been the Imperial flower of Japan, forming as it does, the Imperial crest; and ever since the brilliant days of the Heian era, it has been the custom of his Imperial Majesty the Emperor of Japan, to give a garden party at the Imperial palace during the height of the Chrysanthemum season. On this great annual occasion all the leading personages of the Empire received invitations, and came into the presence of the Emperor to drink saké and enjoy the Imperial flowers. As they came before the Emperor a vase of beautiful blossoms to which was attached a bag of frankincense and myrrh, was laid before his Majesty; and cups of saké with chrysanthemum petals floating on them, were handed around. The chief recreation on those memorable occasions was of a mental nature, usually poetical composition, the poems being composed on the spot and handed to the Emperor for criticism. It is thought that a similar custom obtained at the Court of China in ancient times; but it has been in vogue at the Imperial Court of Japan at least since the time of Yenryaku 682-805 A. D. Among the annals of China we read the story of a man who was once warned of an impending calamity, which could be warded off, he was told, by attaching a bag of myrrh to his elbow and ascending a certain hill where he was to drink saké with the petals of the chrysanthemum floating in it. The man did as was suggested to him, but on returning home he found all his domestic animals dead: cows, pigs, fowls and dogs lay lifeless all around. When he informed his teacher that the plan had not worked and that he had lost much, the teacher only replied that the calamity was to have come upon his family, and that by acting upon the suggestions made, he had averted it, throwing the vengeance on the animals instead. This legend gave rise to the custom of observing the chrysanthemum season in China, whence the custom came to Japan, where it has been observed for centuries.

The Chrysanthemum party as given in modern times by his Majesty the Emperor of Japan, is conducted in a

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somewhat different manner from that of olden days. It is carried out in much the same way as the Imperial Cherry blossom Party, described in the April number of the JAPAN MAGAZINE. Invitations are issued to the higher officials of the Government, noblemen and high officers of the Army and Navy, as well as those holding decorations from the Imperial Court, and the foreign embassies and legations in Tokyo, making up a party of nearly 2,000 persons. An Imperial feast of elaborate proportions is spread in a great marquee. Of poetry there is none, except to the eye, for the scene is poetic enough to those inclined that way. The Imperial Chrysanthemum Party is held in November, the month of chrysanthemum blossoms, the place being the beautiful garden of the palace at Akasaka.

The grounds of this palace are in themselves well worth seeing. The palace originally belonged to Prince Kishu, but after the burning of the Imperial palace in 1873 this one was used as a temporary abode for the Imperial family, and since that time it has been used as the palace of the Imperial Crown Prince. On the grounds are various buildings, one of which is known as the flower palace. This is where the Imperial Chrysanthemum Party is held. The Imperial invitations are sent out about two weeks before the Party is given. These are on fine board with bevelled gold edges, bearing the Imperial *mon*, or crest, a golden chrysanthemum. The card is about eight inches by five, and is written in exquisitely formed Japanese writing. The regulation dress is frock coat and top hat for men, and visiting dress for ladies. The guests arrive some ten minutes or so before the Imperial party. Upon the arrival of the Emperor and suite at the main gate, the Japanese national anthem begins with the naval band, and all the guests line the pathway on either side, bowing as their Majesties, the Emperor and Empress and the Princes of the Blood file past. Then the guests fall into line after the Imperial Party and follow to the place where the feast stands waiting. The Emperor now takes his position on a dais at the head of the marquee, and receives there all the representatives of foreign countries, and some of the higher officials of the Empire. As each foreign diplomat presents himself in the Imperial presence he bows appropriately three times, and his felicitations are translated into Japanese by an interpreter who stands near his Majesty. Her Majesty the Empress is seated on a dais slightly lower, near the Emperor, and all who approach his Majesty, bow also to the Empress as they leave. This function over, his Majesty tastes the first morsel by sipping a glass of wine, and this is the signal for the feast to commence. It is needless to say that for the next half hour everyone present is exceedingly busy, and apparently more than happy. To describe the nature and quality of so great a feast would be impossible.

As soon as the feast is over the Imperial band strikes up the national anthem once more, and His Majesty begins to prepare for departure. As the Imperial procession files out all the guests line up and bow farewell. Then the guests enter upon what is regarded as one of the chief features of the occasion, viewing the chrysanthemums. This chrysanthemum show is supposed to

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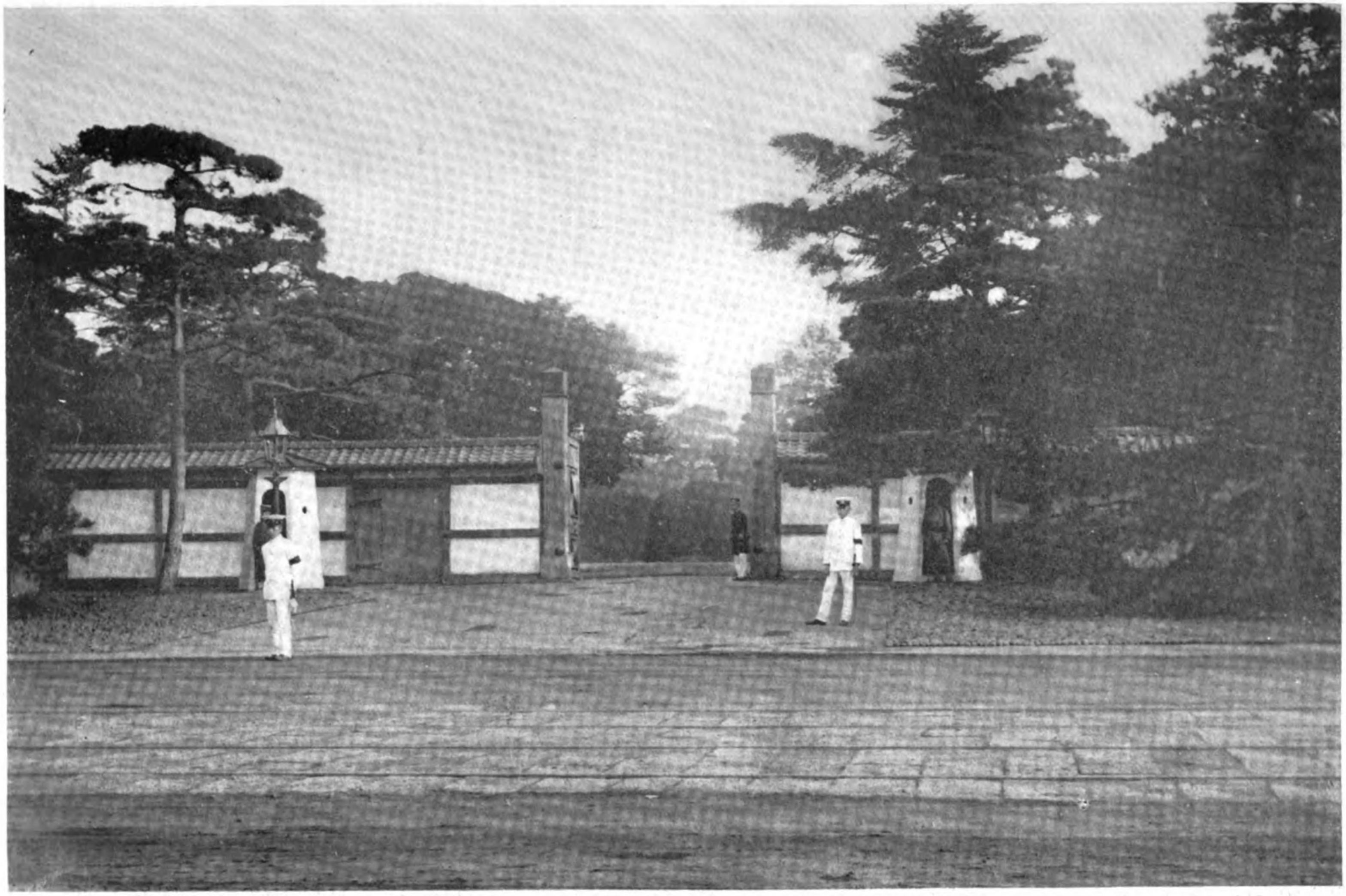

ENTRANCE TO AKASAKA PALACE WHERE THE IMPERIAL CHRYSANTHEMUM PARTY IS HELD. *Porte cochère du palais d'Akasaka où se fait la fête des Chrysanthèmes. Eingang zum Akasaka Palast, wo die Chrysanthemum Ausstellung Stattfindet.*

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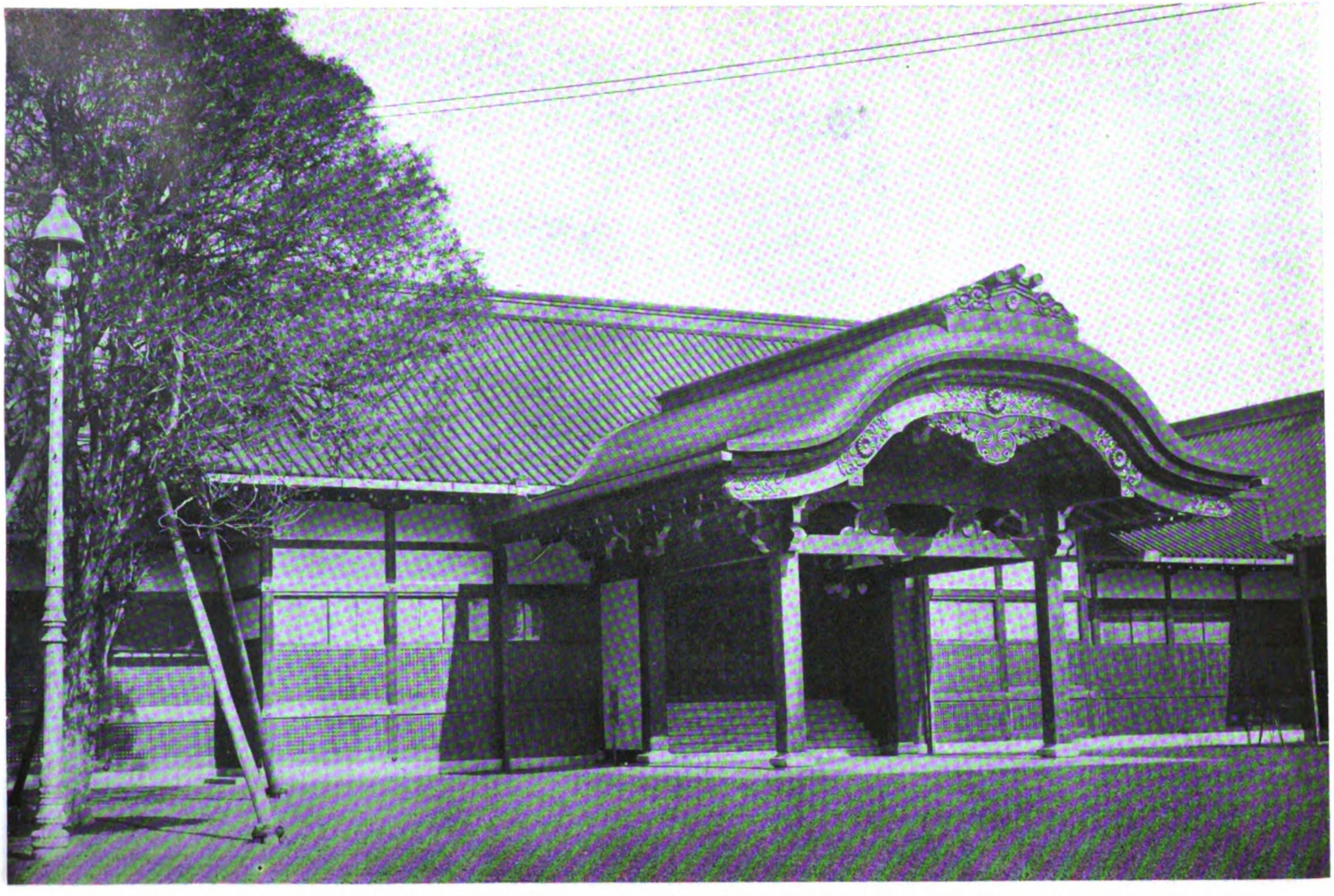

VESTIBULE LEADING TO IMPERIAL PALACE, TOKYO. *Vestibule du Palais Imperial, Tokyo. Vorhalle aom Kaiserlischer Palast, Tokyo.*

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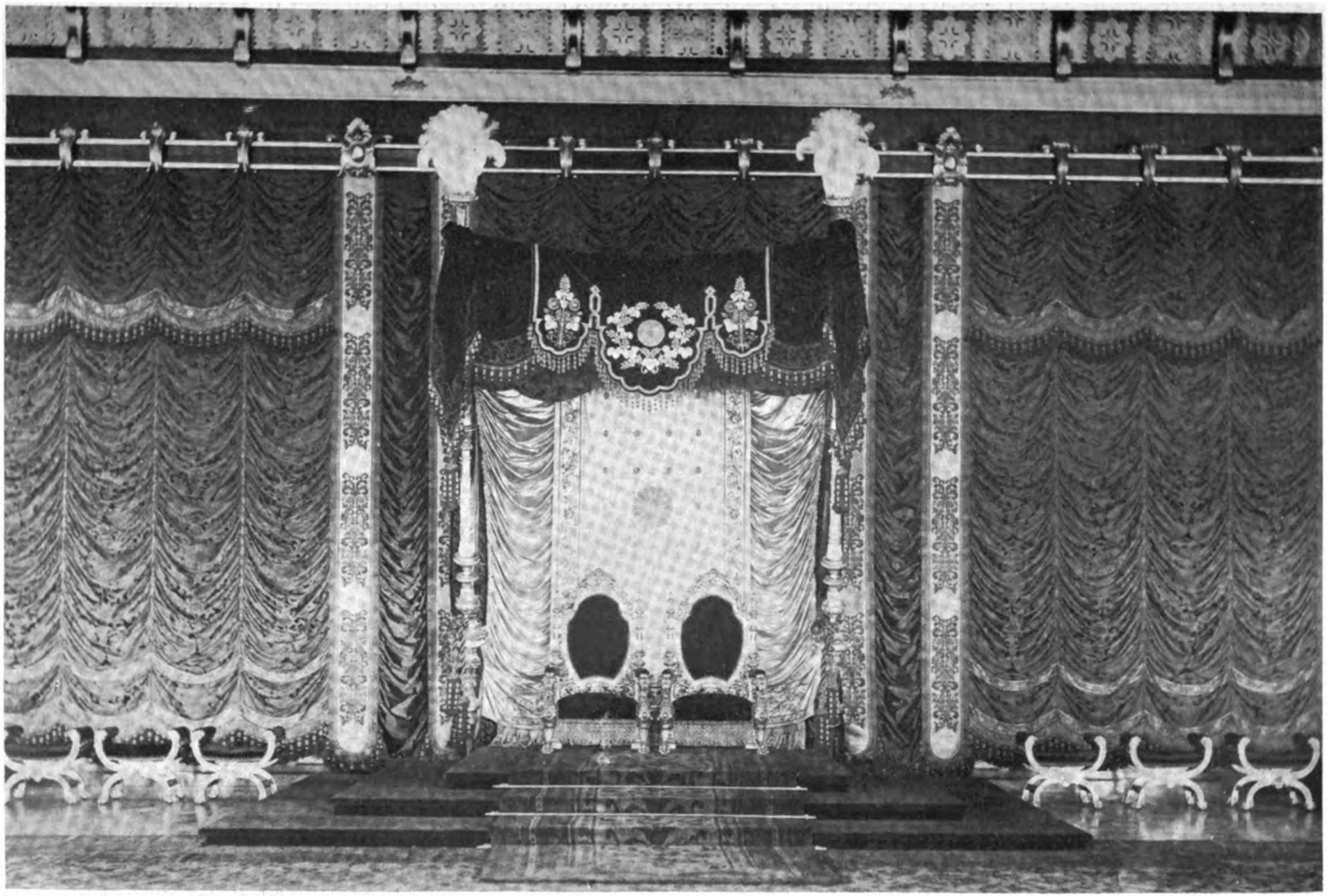

THRONE ROOM, IMPERIAL PALACE, TOKYO. *Salle du trône au palais impérial, Tokyo. Thronsaal, Kaiserlischer Palast, Tokyo.*

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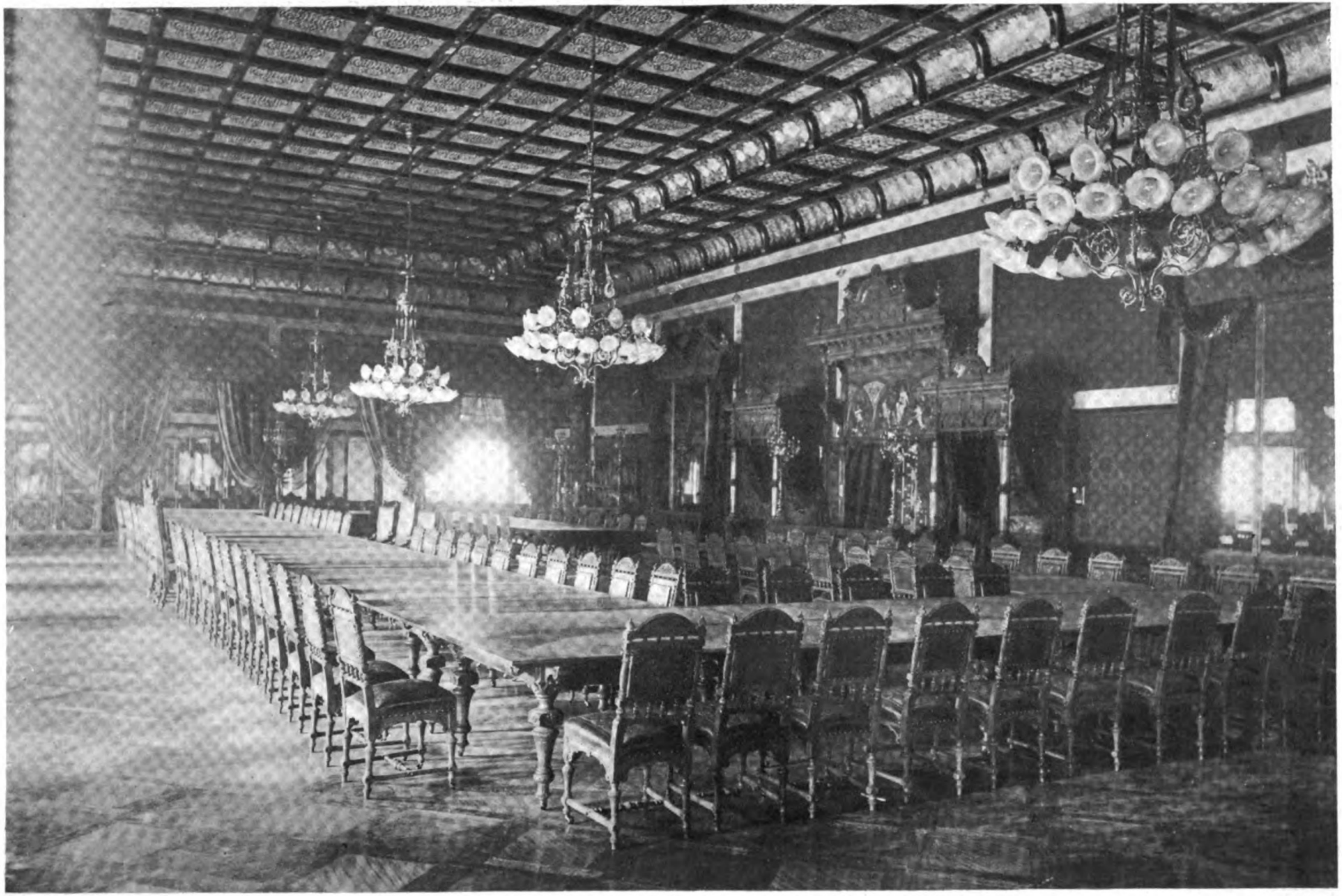

BANQUET HALL AT THE IMPERIAL PALACE, WHERE CHRYSANTHEMUM FEAST TAKES PLACE. *Salle de banquet du palais impérial.* *Bankett Saal im Kaiserlichen.*

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surpass anything to be seen elsewhere. As far as the writer's experience goes, it certainly does. The garden itself is admirably adapted to set off the size and beauty of the thousands of unrivalled blossoms on view. Each is set to bring out its individual distinction. One passes through labyrinths and fairylike pathways up and down over hills and undulations past tiny lakes and musical little waterfalls, with great old trees everywhere overhead. On the right side of a large lake stands the Imperial pavilion erected for the feast. In this vicinity are numerous Japanese maples in their exquisite autumn red. Among the ancient pines and other evergreens they suggest a scene of rich brocade. Here and there under the trees pretty summer houses abound where one may sit if weary, and sip any kind of drink fancied. The whole is much too like fairyland to be compared with anything in occidental lands.

As for the blossoms, words fail to portray them. Plants bearing three, four and five hundred blossoms are numerous, and on one occasion a plant bearing 701 blossoms from a single root was on exhibition. All these triumphs of horticultural art are the work of the Imperial gardeners. The pots are arranged in terraces under awnings of matting, and the aisles between offer every opportunity for the guests to see each flower. Here one lingers among the endless rows of blossoms and tries to fancy a preference. Those of a colour are for the most part together. And the variation of them is a marvel of floriculture. The prevailing types are pure white, yellow, brown and purple, with some mixed. One by one the guests begin to steal way, and as the sun disappears and dusk draws on, only the few enthusiasts among the flower-lovers are left. Then one walks slowly again through the beautiful landscape garden, the ancient grove and by the lake back to the gate, filled with impressions of beauty never to be forgotton. The officials and guards bow a respectful farewell at the great gate of the Palace, and the last guest departs with happy thoughts of Japan and her great Emperor.

SAD AUTUMN WIND

Why should I feel so desolate
As I alone abide,
And for my true love wait,
This solemn eventide?
Perchance it is the autumn wind
Awakes my melancholy mind!

Tsurayuki

Tran. by J. Ingram Bryan.

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THE JAPANESE STUDENT

By VISCOUNT KANEKO

(AN ADDRESS BEFORE THE STUDENTS OF THE FIRST NATIONAL COLLEGE)

EVERY intelligent young man will have ideals as to his own future, based, perhaps, for the most part on mere imagination or fancy, but nevertheless, precious in his sight. As one who was once a young man myself, I too had my ideas as to my future; and now that I am no longer young, but have far advanced into the future to which I had looked forward with so much interest, I beg to say a word as to the future of the Japanese student. A young man should have his ideals, of course. Without these the merchant is no more than a mere calculating machine, and the farmer a mere tiller of the soil.

When I went abroad as a student at the beginning of the Meiji Era, Japan was just becoming aware of European civilization. We had indeed hardly advanced beyond the absurd notion that foreigners should be expelled as barbarians. And when it became clear to us that our progress was in almost every respect inferior to the countries we despised, and that we practically were without weapons to meet them on equal terms, it was a great but none the less a wholesome surprise. At that time Japan had neither telegraphs, telephones, post offices, nor railways. The only modern thing we could boast of was a small paddle-wheel steamer plying along the coast. Both army and navy were in their infancy. Neither schools nor banks were yet organized. Consequently our government authorities had their hands full in opening up the country to foreign intercourse and establishing the institutions of modern civilization. But all these achivements were in due time accomplished.

Though our national Constitution was promulgated in 1889 and our judicial system was reformed and our laws codified in accord with modern ideals of justice, they were not perfect, and therefore incapable of giving full relief. None of these signs of progress seemed to reveal to the world our latent power. Consequently when we came out victorious in the conflict with China in 1895 it was to the world's amazement. But the west was not yet quite convinced that we were entitled to all the praise bestowed upon us in relation to that achievement. China being a weak and inferior nation, was easily worsted, especially as Japan used weapons contrived by the west. Ten years after came the war with Russia. When the world saw that we proved capable of driving back one of the greatest nations of the earth, and put to flight the army before which even Napoleon fell back at Moscow, then we were accorded due credit for the possession of real military skill and martial prowess in no mean measure, so that in some respects at least a yellow race was not wholly inferior to others. From that time we began to be received on equal footing with the nations of Europe. It was indeed a great change from the days of extra-territoriality, when foreigners

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could do pretty much as they liked on Japanese soil, and we were helpless to resist them. Bound hand and foot in regard to administration, and in relation to customs duties, we were really no longer an independent nation. But we laboured without ceasing for relief, and in time succeeded in recovering our national autonomy. It will be seen, therefore, that the one object of all our students at the time, both at home and abroad, was to help forward the freedom of our country, and elevate it to a place beside the great powers of the world. Inspired by this ambition I went forward, and finally succeeded in being used to help in bringing about these desirable changes for the benefit of my country.

The vast improvements that Japan has seen during the past sixty years, and the high position she now occupies among the great nations of the world, must be ascribed to the labors of those that have gone before you young men of to-day; and now this precious and imperishable inheritance is to be handed over to your care and protection, to be handed on in turn by you to posterity, untarnished and unimpaired. Thus the responsibility resting upon the young men of Japan to-day is very grave. If this responsibility means no more than merely preserving the inheritance intact, after the manner of a son just holding his father's fortune and estate as they were left to him, there would be no need for study at all. Yet even want of due consideration naturally leads to a deterioration of property held in trust. It remains with the young men of to-day whether they will be content to hold their great inheritance only intact, or whether they will hand it on vastly increased to future generations. All nations are at this moment in keen competition after progress, and the nation that lags behind will be sure to retrograde. Therefore the national guardians of the future will have to be even more intelligent and active than those of the past. If after a few years the nation that was handed over to the young men of to-day as a first class power, should be allowed to deteriorate to the place of a second class nation, how could any Japanese subject have the face to call himself a patriot and answer to his Sovereign.

When I was a young man I once read the biography of Alexander Hamilton, an American statesman who was one of Washington's right hand men, at the time of the American struggle for independence; and I was much impressed by how much even one man can do for his country. Through his skilful and farseeing management of the new nation's finances he led America to command the credit of the world. Yet Hamilton rose from a humble position, having lost his mother at an early age; and when she lay on her death bed she called him to her side and said: "My son, never aim at being second best, and you will be in harmony with the everlasting principles of the universe." This is a noble principle for every man, whether he be student or statesman: never be content with second rate achievement. No man's ambition can be too high, so long as he is in harmony with the principles of the universe. By the most unflagging persistence and perseverance Hamilton prepared himself for great things and he was given great things to do. How disgraceful and unfortunate, had he been unprepared for the greatness thus thrust upon him! Personally I have always tried to make the advice of Hamilton's mother my own, and I hand it on to every young man as I have opportunity. It is a maxim appropriate to all ideals and fits in with every legitimate ambition, whether of scholar, statesman or financier.

Most young men find it easier to cherish ideals as students than they do after graduation, as practical men of affairs in the every day walks of life. Too many young men fancy that graduation from college means the completion of study, whereas it is but the beginning. While I was a student at Harvard University, from which I graduated, I was accustomed to hear students bid each other farewell on graduation day, and urge one another to have some success to report next time they met.

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I fear too many of our students, on the contrary, as soon as the final examination is over, send their books to the garret, and set out to look for important positons, without any thought of the much further preparation needed before they can be efficient officials, bankers or merchants. It seems to me the men of the early part of the Meiji Era were of firmer stuff than this. Often with shabby clothes, and living in poverty, they yet learned how to labour and to develop their own powers till they were fit for high positions. My words are not based on fancy but on actual fact. The man of achievement looks back to his school days as but the A.B.C. of his success. The old Japanese proverb has it that "A jewel is tested with stone, metal by fire, and man by hardship." No matter what you aim to become, you can never escape hardship, and that will show the stuff of which you are made. Then it will be seen whether you are a practical man of learning and ideas, or a mere charlatan. The examination you undergo at the university is as nothing compared with that you will have to face before the public; and to be plucked in that is the only failure. Mr. Roosevelt once said, and he courteously sent the words to me after he delivered them before Congress: "One who is ready to learn is the only one fit to teach." He had reference to Japan, which in the last few decades has shown a marvellous adaptation to western methods and learned much from other countries, and therefore is placing herself in a position to teach the world. Let us take the compliment as the great American intended it, and show the world what we know and what we can do. As a member of the family of the great world Powers we have to take our place in the council of nations; and let us see to it that we are of some use there. We must not be represented there as a crow among the herons. Let the difference between us and them be only one of color! Whether Japan holds her own with the white races in the future depends upon the young men of to-day. The realm of knowledge and achievement is the same now for all races. You must take your places among the people of the world as true men, and you must wipe out whatever blot may remain on the yellow race. But don't be in too much of a hurry. The greatest achievements take time. Aim to convince mankind of the unity and solidarity of the human family; and that in every respect Japan is not a whit behind other members of that family in nobility of aim if not as yet in achievement.

No matter what department of activity the young man of to-day may choose as his vocation, whether it be statesmanship, scholarship, diplomacy, business or education, a *sine qua non* of success is mastery of foreign languages, especially English, and perhaps German; for a nation no less than an individual may sometimes owe much to such knowledge. At the Conference of Berlin after the Russo-Turkish war of 1876 the British prime minister, Disraeli, would have accomplished nothing but for his fluency in the French language, which at that time was the tongue of diplomacy. And so in solving the difficulties that are likely to face you and your country in the future, a knowledge of English will be found of inestimable assistance. By this you will be able to approach foreigners on even terms, and win respect and a hearing for yourself and for your country.

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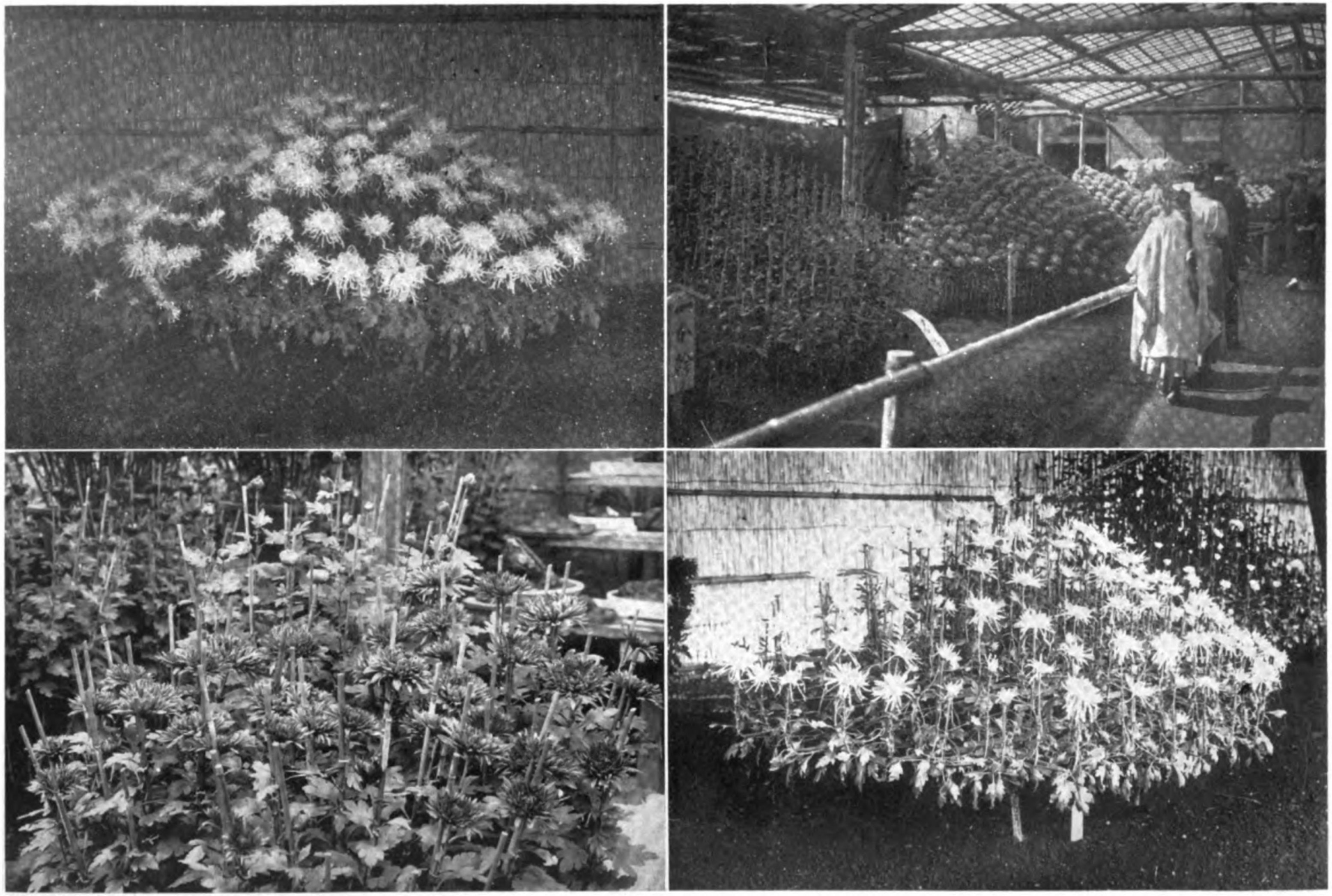

SINGLE CHRYSANTHEMUM PLANTS WITH HUNDREDS OF BLOSSOMS. *Des pieds de Chrysanthèmes avec des centaines de fleurs. Chrysanthemumstoecke m't Hunderten von Bleuten.*

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THE QUEEN OF AUTUMN FLOWERS

By DR. J. INGRAM BRYAN

THE Chrysanthemum, which most admirers of fair bloom will be disposed to admit the queen of autumn flowers, enjoys an older reputation than almost any other blossom in the history of floriculture. Certainly it has been cultivated in China for more than two thousand years, and there is evidence of its being cherished in Egypt a thousand years before its mention in China, Whether it came from Egypt to China or *vice versa*, it is impossible now to determine, but the Chinese are prone to regard it as a product of the Far East. Confucius, the celebrated sage of China, makes mention of the Chrysanthemum 500 B. C. under the name of *liki*. From China it came to Japan, where it reached its highest form of development, and is still reverenced as the Imperial emblem, the national coat of arms, as it were; and one of the highest orders in the Imperial gift is the Order of the Chrysanthemum. On the Imperial sword the flower is engraved, and it figures prominently on warships, and everything belonging to the Crown. When Prince Arthur of Connaught visited Japan he received this order from the hand of the Emperor of Japan. The feast of the Chrysanthemum is celebrated in Japan in November each year, when the blossoms are at their best; and the Emperor gives a magnificent garden party, to which are invited all the great personages of the Empire, including the foreign diplomatic corps and a few foreign residents holding positions under the Imperial government. This festival of the Chrysanthemum dates back to the Heian era, when the great ones of the Empire used to call at the Imperial palace, and drink to the health of the Imperial House from *sake* cups in which floated petals of the beautiful flower.

We know, of course, that flowers have played an important part in the art history of all great nations, and have had a good deal to do with patriotism as well. What the lotus was to Egypt, the pine cone to Assyria and India, the *fleur de lys* to France, and the Tudor rose to England, the Chrysanthemum has been to Japan, where it is known as the *kiku*. In Europe it went under the name of *Χρυσου ανθεμενου*, or "golden flower," yellow being a characteristic colour. By a nation so artistic as the Japanese it was at once recognized as a thing not only beautiful in itself but possessing qualities that readily lent themselves to art. In this it reveals a distinction surpassing most of the cherished blossoms of other lands. The rose is beautiful, to be sure, but it is seldom imitated or used as a *motif* in decoration; and so is it also with the dahlia and the tulip. The Chrysanthemum is so simple and definite in form that it is easily chased in metal, carved on wood, or painted. But the flower was selected as the Imperial crest probably for other reasons as well as for its intrinsic beauty; possibly because of its sunlike colour and form, the sun being the real national emblem of Japan. As a matter of fact the cherry blossom is regarded by many as *par excellence* the national flower. To prevent confusion let it be borne in mind that the people are not supposed to use the same emblem as the Imperial House. And so the Imperial crest is the chrysanthemum and the cherry blossom that of the nation, while the rising sun represents both Emperor and people. The chrysanthemum is single yet many; it is a unity in variety; and a variety springing from one undivided center. This to the Japanese mind truly typifies

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the Emperor as the source of the national life. The cherry blossom, on the other hand, represents profusion and fertility. It is, therefore, a fitting emblem of the endless procession of national population. Both the chrysanthemum and the cherry blossom are children of the sun, as the Emperor and his people are children of the sun-goddess, whose orb resplendent stands for Japan as a whole. But the chrysanthemum, no doubt, commands a higher respect and a deeper admiration than all other flowers in Japan: it is the *kukuribana*, or, "binding flower," as the Japanese say; for, just as its petals bind themselves together on the surface, so the Emperor and people are forever bound together in indissoluble union.

It is supposed by many that the choice of the sun as a national emblem in Japan arose from the ancient custom of sun worship. Those who came to Japan were followers of the sun; for Nippon means sunrise land, and was so called by the Chinese before the Yamato migrated thither. Having arrived at the utmost limits of the East the wanderers beheld the sun still beyond them, and continued to reverence it as the source of life and light, as many of them still do to this day. Their representations of it were at first no doubt a mere disc, and the disc, went through various developments as it came to be used for an ornament or a crest. In Chinese philosophy the sun was the symbol of *yang*, or the male principle, and was used in that country as a symbol of sovereignty, and so borne as a device upon a flag before the ruler. The same practice obtained in Japan, where the ancestors of the nation were divinities of the sun. The chrysanthemum was probably chosen as the most natural and artistic emblem of the sun. It was and is truly a child of light, capable of conventional treatment and ornamental use in the highest degree. It was especially suitable as a national symbol, as it could be easily seen at a distance, and could be used on every kind of material. The chrysanthemum as a decoration is seen on almost everything in Japan: on sword guards, vases, nail heads, bosses, in beaten brass, seldom in bronze, carved in stone, in bone, jade and ivory; painted on lacquer and porcelain, woven in all kinds of fabrics and appearing in endless instances of domestic decoration. But the conventional forms of it on common things must always be different from the special form used as the Imperial crest, which is the sixteen-petalled flower. The universal use of it in Japan shows that it is not only a badge of the Imperial House, but a thing dearly loved of the people, as much for its beauty as for its patriotic significance. Many a maiden of Japan is named after it; and its use is very typical of Japanese art and life. There is no sphere in which the limitation of true art has been more accurately and beautifully shown than is the Japanese use of the chrysanthemum as a *motif*, where they always have displayed that admirable genius of restraint by which nature is made subservient to art. To the Japanese, art and nature are two different things, and should never be confused.

In Japan the chrysanthemum is essentially a cultivated flower, and therefore a true triumph of floriculture. Like Japan herself, it arose from something very small and insignificant, the daisy. The corn-marigold and the oxeyed daisy are natural chrysanthemums on a small scale. But its wonderful cultivation on Japanese soil has been achieved not at the expense of beauty. Never has art been so indebted to the florist as for the development of this wonderful flower.

It is only in later times that this beautiful child of nature has become known to the people of the West. It was introduced into England about 125 years ago, and was then known as the "golden flower," or "chrysanthemum." In England to-day its popularity ranks second to none except perhaps the rose, as a universal favorite. Long after the majority of summer flowers have withered and gone, the chrysanthemum flourishes in ravishing beauty through the autumn and even into the chill days of winter. Its exquisite form and wide range of colour causes it to be as much a favourite for decorative purposes as it in Japan. When the plant was first in-

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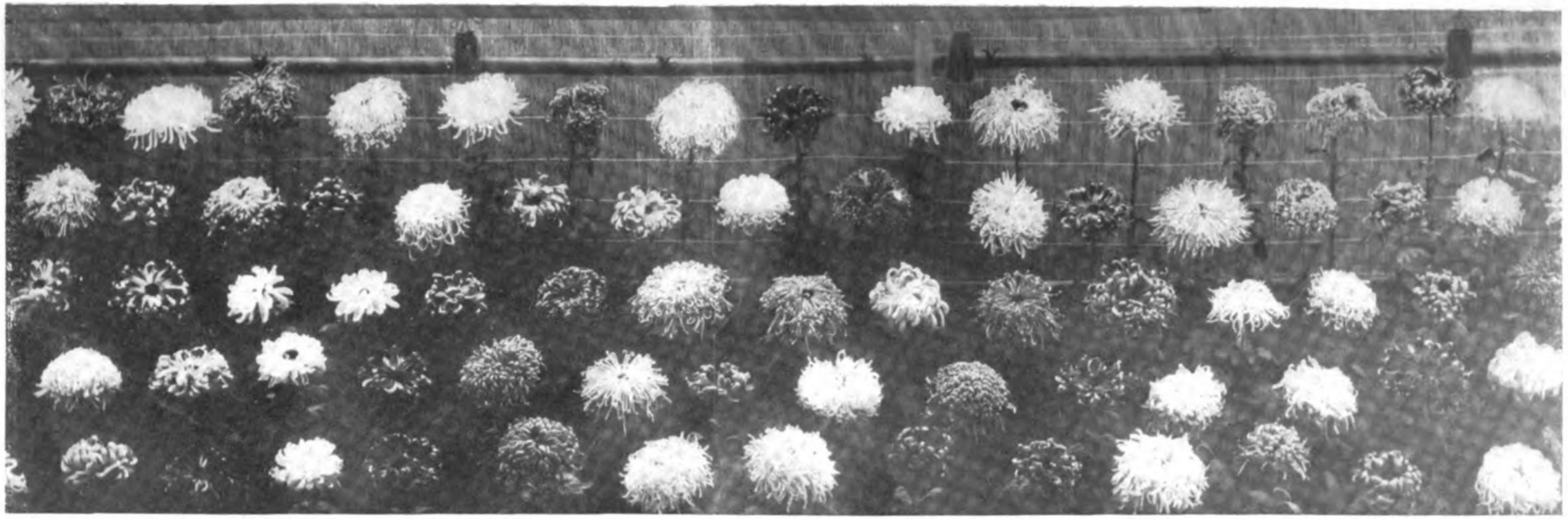

SINGLE BLOSSOMS AT THE CHRYSANTHEMUM EXHIBITION OF 1912.

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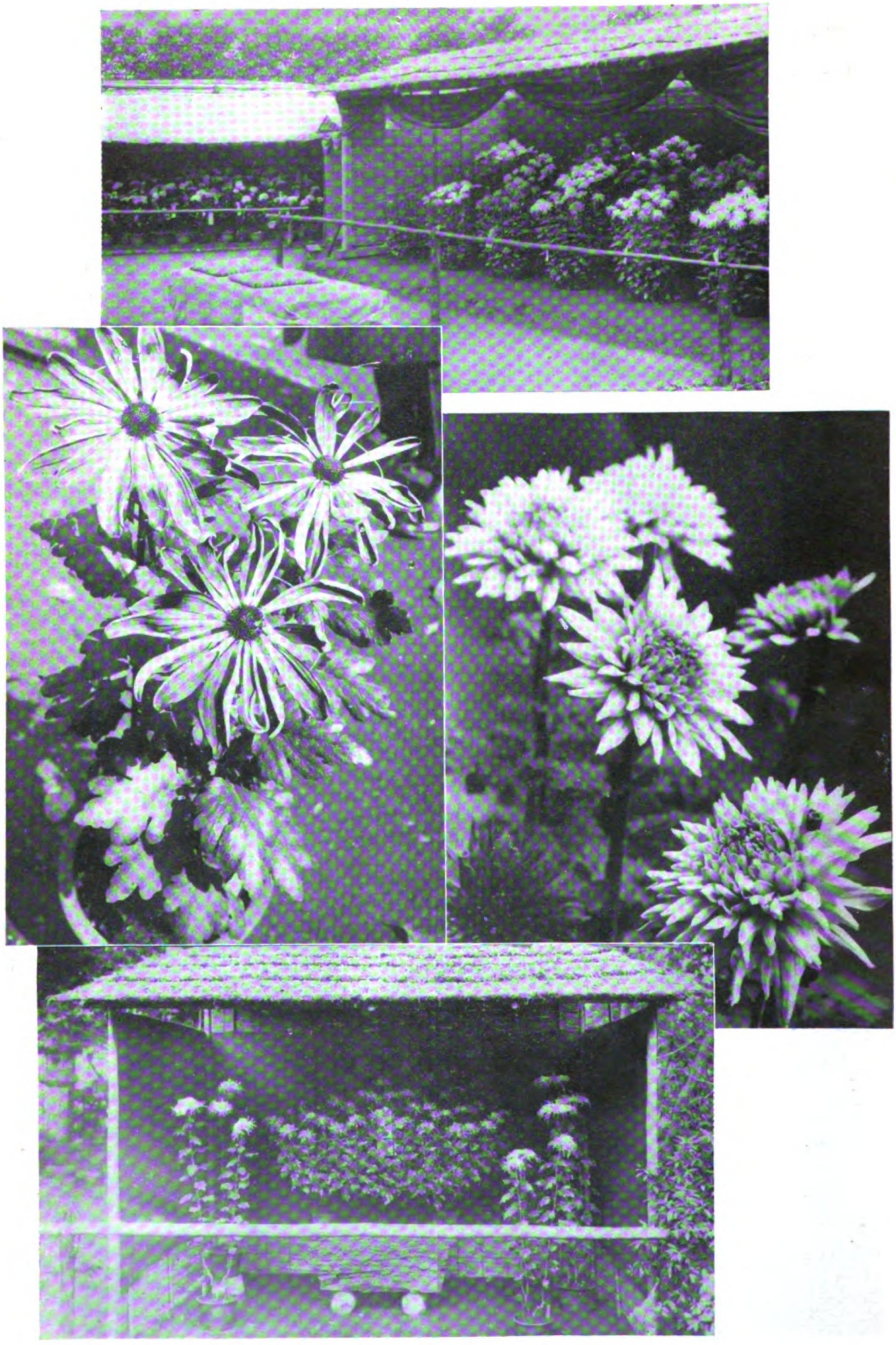

SOME PRIZE CHRYSANTHEMUMS OF 1912

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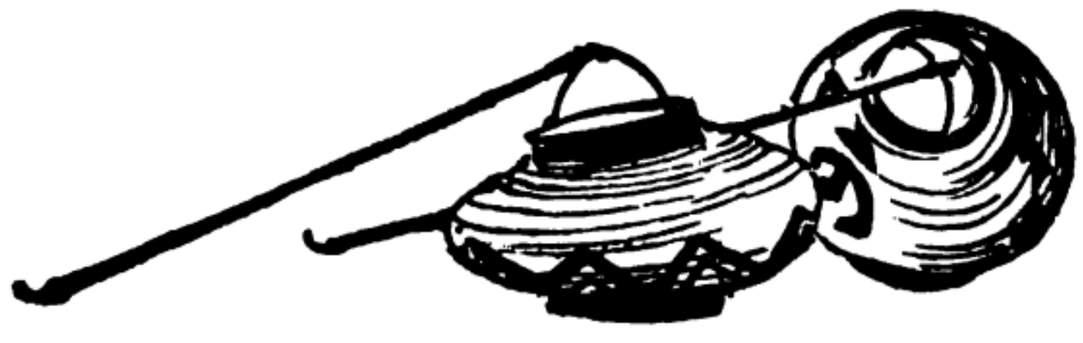
troduced into England it showed no such development either in colour or list of varieties as it does to-day. The original was indeed a poor thing compared with the exquisite and versatile beauty it has attained in modern times. Progress in the cultivation of the chrysanthemum on English soil is largely due to the perseverence of Mr. Robert Fortune, who in the middle of the last century journeyed to China and the East under the auspices of the Royal Horticultural Society for the special purpose of studying the plant. Prior to this, however, the Royal Horticultural Society had been doing much to promote an interest in its cultivation. In 1825 the first exhibition of chrysanthemums was held at Chiswick, when some 700 plants were staged by the Society, and afterwards cuttings were distributed among various nurserymen in and around London, which no doubt was largely responsible for increasing the cultivation of the plant; for ten years later no less than 53 varietes of it were known in England. Exhibitions of the flower continued to be held from time to time in various cities, and eventually societies for its cultivation led to still further development. Now it is freely cultivated all over Europe and America, where in some instances it has attained a perfection almost equal to Japan.

In Japan, however, the chrysanthemum has reached its greatest variety and its most exquisite beauty of form, as well as its most wonderful obedience to artificial manipulation. At the Imperial Chrysanthemum Party given by his Majesty the Emperor of Japan in November every year, one sees the most marvellous blossoms known to the floriculturist. They are not only in numerous varieties and colours, but the number of blossoms from one root is something to amaze one. In one case no less than 700 flowers were seen growing from one plant. The Japanese are also extremely clever at disposing the flowers so as to produce tableaux representing scenes from old plays or from history, the roots being skilfully hidden and the blossoms made to grow in such a manner as to bring out all the colours and forms of a picture from their own natural colours alone. One sees warships in action with their commanders in position, the sea breaking in a white foam of bloom all around. After the Russo-Japanese war a tribute to the enemy was produced in the shape of a figure of the famous Admiral, Makaroff, the officer standing, sword in hand, on the bridge of his sinking ship, the engulfing waves white-crested with blossoms sprinkled with red ones. In the same way the various heroic incidents of Japanese history have been treated from time to time. School children go to these flower exhibitions and learn something of their nation's past, as well as receive ineffaceable impressions of national heroism.

Thus in Japan it has been made to serve almost every use within the province of human ingenuity, not only as a national emblem, an art *motif*, a teacher of history, but the petals are even used as salad. May not the chrysanthemum be taken as also emblematic of the influence that the East has had upon the West, an influence subtle, far-reaching and fair, leading mankind to see how beauty may not only be admired but created, and standing as a sign of human progress. This paper may fiftly close with lines to a white chrysanthemum, written by Anna Peyre Dimmes:

Fair gift of Friendship, and her ever bright
And faultless image! Welcome now thou art,
In thy pure loveliness—thy robes of white,
Speaking a moral to the feeling heart;
Unscattered by heats,—by wintry blasts unmoved:
Thy strength thus tested, and thy charms improved.



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THE GEORGE MEREDITH OF JAPAN

By ARIEL

IT has been well said that what Robert Browning is to English poets George Meredith is to English novelists; and it is because Soseki Natsumé, one of the most prominent modern novelists of Japan, occupies a similar position in Japanese fiction, that we venture to name him in the same class with England's greatest revealer of the soul. Indeed he himself would place his lot there; for he has taken Meredith as his model. The novels of Natsumé indicate a marked tendency to didacticism, and are everywhere charged with psychological analysis. Art is found in lusty embrace with philosophy; and his men and women reveal themselves by their subtle play on one another in the slow progress of situations lifelike in their apparent unimportance. Philosophy like a shroud surrounds the characters he depicts, and the enthralling style, nevertheless, leads the reader on; and so Natsumé has a constant and growing number of select admirers. On the whole, however, Natsumé has been as much neglected by his fellow-countrymen as George Meredith was by English readers during the early part of his literary career.

The approach to Natsumé must be made through his early history, of which his books are a strong reflection. Born in 1867 in the modern Japanese capital, like another famous Japanese novelist, Koda Rohan, Natsumé inherited the Tokyo spirit, the *Edokko katagi* which displays itself in a tendency to improvidence and indifference to social conventions. It has long been the boast of the Tokyo man that he never keeps his money over night, and that he is more proud of intellectual and physical superiority than of any other excellence. To Kyoto for beauty, and to Yedo for men, was an old time aphorism, which Soseki Natsumé well bears out; but in recent years he has become rather an invalid, a state to some extent reflected in the satire and cynicism of his later volumes.

Soseki Natsumé first came under the influence of Meredith's writings during his sojourn in England. In the year 1900 while he was still a teacher in the Kumamoto High School, the government selected him as a special student to be despatched abroad for further study. He had not previously been consulted in the matter, and at first demurred to the appointment; but it was an order from the government, and there was nothing to do but obey. He duly arrived in London, where unfortunately his experiences were anything but satisfactory. He decided that it would be impossible for him to enter Oxford or Cambridge on the allowance at his disposal, and so he settled in London where he attended lectures at the university. Though he was sent to make himself familiar with spoken English, he preferred to devote himself to a deeper study of English literature. His acquaintances in London were unhappily of the wrong sort, and he writes somewhat bitterly of his experience there. "The two years I spent in London," he writes, "were extremely unhappy ones. My life among Englishmen was so pitiable as to be only compared with that of a shaggy dog among a pack of wolves." It is clear that he made the mistake which a considerable number of Japanese students make in going abroad, of trying to live cheaply among cheap people, who are but little representative of their country; and consequently he left England with but a very meagre and inadequate conception of British civilization. He seems not even to

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have put himself in communication or contact with any authority on the literature he wished to study; and on the whole one feels that his English experience was a mistake. At any rate he came away with no love for either the country or its people.

Looking somewhat deeper into his personality, from this time on one is compelled to the conviction that his growing cynicism was due more to failing health than to the defection of his hosts and companions in England. Natsumé himself admits that while he was in London some of his acquaintances regarded him as one suffering from nervous disorder. Not only so, but even certain of his fellow-countrymen wrote home that he was crazy. He himself appeared to be proud of his so-called madness, and but prayed that it might continue. Upon returning to Japan he was appointed to a lectureship in English literature in the Imperial University where he delivered a course of lectures on the leading British authors, which attracted favourable attention when published. The lectures embrace two volumes, the first dealing with the history of English literature and the second with the leading British authors individually. The volumes show a profound acquaintance with the best English authors, and reveal the models after which he resolved to pattern himself as a Japanese author. College work soon grew distasteful to him and he devoted himself to fiction.

Natsumé's chief productions in the realm of fiction are the *Botchan*, the *Nihyakutoka*, the *Kusa Makura*, the *Uzura Kago*, the *Kiyen*, the *Wagahai wa Neko de aru*, the *Gubi Jinso*, the *Kofu* and the *Mon*. The *Botchan* is a kind of autobiography, something after the style of Tom Brown's School Days, and has proved one of the most popular of his works. The numerous disquisitions on philosophy that characterize the other volumes have rendered them recondite to the general reader, though they are intensely interesting to thoughtful minds, especially those inclined to psychology. His characters speak in a manner and indulge in a tone somewhat foreign to the average Japanese. There is little sympathy with the follies and ills of life. As a moralist he lashes the vices and foibles of his time, and has strong antipathy to the Russian and French schools of fiction. There are those who think that his books are too much peopled with "perfectibilians" and the like, and that he shows an undue scorn for the naturalistic school.

Natsumé has been subjected to the same criticism as was levelled against Meredith, and he has much the same answer for his critics. In his essay on "Comedy" Meredith says that writers of his own school must inevitably be "unpopular with our willful English of the hazy region, and the ideal that is not to be disturbed." In the same way Natsumé, in his latest preface to a new edition of his three best books, speaks of the difficulty of making his ideas clear to minds cast in a different mould. To his mind appreciation depends much on taste and culture. "Taste is the very soul of literature," says Natsumé. "Writing that is without taste is like a sun without heat; it has no reason for its existence."

The *Wagahai wa Neko de aru*, one of the most popular and amusing of his novels, is in some measure after the manner of E. A. Hoffman's *Kater Murr*, and is as richly charged with droll humor. It is the autobiography of a cat, which lives in the home of a Middle School teacher in Hongo, Tokyo, Mr. Sneeze (Kushami) by name. The cat relates various incidents and its impressions of them in connection with the members of the household and those who visit there, including poets, literary men, students, new women, and even thieves that break in at night. The whole is deliciously tinctured with epigrammatic satire.

Perhaps a brief outline of the contents of his next most popular volume, *Botchan*, might prove interesting to those desiring to have some conception of his plot. *Botchan*, or "My Young Gentleman," as it might be translated, relates the experiences of a Tokyo youth of blunt and straightforward disposition, who had to work his way

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through school and college and at last became a school teacher. Even at the primary school this youth refused to take a challenge and distingushed himself by jumping from an upstairs window and almost breaking his neck, just because a companion dared him and accused him of fear. When reprimanded by his father for such folly, the lad merely remarked: "Never mind: I shall not get hurt next time I try it." The boy was not very happy at home, and found sympathy for the most part with a servant maid. The boy's parents died while he was still young, and afterwards he had to shift for himself. By dint of thrift and perseverence he managed to put himself through college and get a teacher's license. He soon obtained a position as a teacher of mathematics in a Middle School, in Shikoku, where he met some remarkable characters among the teachers, all of whom are depicted in vivid colours in *Botchan*. Upon his arrival at the school he is addressed by the principal, and told how he is expected to be a model of life and character to the pupils; but he refuses to accept the position on these terms, as he feels himself to be a very ordinary person and in no way capable by holding himself up as exemplary to people. The principal explains that if he does the best he can, it will be accepted, and so he consents to try. The principal goes by the nickname of Red Shirt, a shade of underclothing he always favored; and the teacher of English, who spoke like a woman, and had the complexion of a pumpkin grown in the shade, he named Mr. Squash-in-the-Shade. Another instructor, with shaven pate and protruding beard, he dubbed Mr. Porcupine. The narrow notions prevailing in a small remote town are well brought out in describing the relations obtaining among the teachers and the people of the place. Everything that one does is known and gossiped about. A teacher goes into a macaroni shop and eats four bowls of the dish, and next day when he arrives in the class room he notices written on the black board: "Four bowls of Macaroni!" Next time, he happened to go into another restaurant and ordered some *tempura*, a kind of fish fried in batter. Upon entering the class room next morning his eye catches the words: "Four bowls of *tempura*, but don't laugh." Going farther afield one day, some five or more miles from the wretched village, he called at a wayside tea house and ordered some dumplings; yet next day he saw on the black board of the class room: "Two plates of rice dumpling: only *7 sen*!"

Apparently there was always an undercurrent of jealousy running among the teachers of the school, chiefly because some were more popular than others with the pupils. The satire and sarcasm with which the novelist describes these petty bickerings must surely have had a wholesome effect on a state of affairs that prevails in far too many educational institutions. Two of the staff fell out over a love affair, both having set heart on the same girl. The row between Mr. Porcupine and Mr. Pumpkin led to one of them being shipped off to another post in distant Kyushu; and the amount of hypocritical palaver indulged in at the farewell meeting is unerringly portrayed by Natsumé. Worse still, the director, who was always exhorting his subordinates to adopt more intellectual and spiritual pleasures and pastimes, was found to have formed an intrigue with a *geisha*; and for punishment he was waylaid and thrashed by some of the teachers. After this *Botchan* left the school and returned to Tokyo where he found work in the office of the Street Railway Company. It is said that in local color and depiction of social life the novel is a masterpiece of modern times, in the more rustic centers of population, and that the withering satire with which Natsumé lashes the social imperfections of his day, has had a most beneficial effect upon society.

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MR. SOSEKI NATSUMÉ, MODERN JAPANESE NOVELIST

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HIS EXCELLENCY, THE NEW JAPANESE MINISTER TO CHINA. *Le nouveau ministre Japonais en Chine. Der neue japanische Gesandte feur Chiza.*

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JAPAN'S NEW MINISTER TO CHINA

By SHŪSON ENOMOTO

THOUGH the labor of a diplomatist is confined chiefly to a time of peace his work may be more important than that of an army or navy, for he may avert war and prolong peace, changing the fortunes and increasing the wealth of his country, and thus only with the tongue bring victory out of apparent defeat. Great armies and navies amount to little or nothing without efficient diplomacy. A nation may shed its best blood and win glorious triumphs, but the immense sacrifice will all come to nothing unless the advantage secured is held by a wise and effective diplomatic policy. In fact national prosperity depends more on efficient diplomacy than most people are apt to think.

We have often thought in Japan that one of the chief weaknesses of our national diplomacy has been over-cautiousness. The Tokyo Foreign Office has more than once been willing to face the indignation and disappointment of the whole nation rather than err on the side of rashness. This is no doubt due to the influence of our Elder Statesmen and certain cabinet ministers. The main policy of Japanese diplomacy has been suavity and good manners. Napoleon was one of the greatest military heroes the world has seen and carried victory through all Europe, but he failed in diplomacy and therefore failed ultimately. Bismarck in Germany, Pitt and Fox in England, and Talleyrand in France did more for their respective nations by diplomacy than any or all of their national military commanders. The late Count Munemitsu Mutsu and Marquis Komura were conspicuous for their triumphs in diplomacy, but they cannot compare with the great diplomatists of Europe. It is therefore with much pride and hope that Japan looks forward to Mr. Enjiro Yamaza, our new Minister to Pekin, as one of the nation's rising diplomatists, who yet may prove a match for the great manipulators of national destiny in western lands.

Mr. Yamaza is already distingushed for his firmness and valor in dealing with diplomatic affirs. He indeed reminds one of the bold hero Suikoden in the old Chinese romance; he is one of the finest products of Meiji education. A man of simple tastes and humble circumstances, he has a spirit of *samurai* depth and temper; just the man for the arduous post of Japanese representative in Pekin. In the past our occupants of this position have been too easily inveigled by Chinese craft and chicanery, but the new Minister is invulnerable to such wiles. He has the invaluable advantage of being perfectly familiar with the situation in China; he knows the North and the South equally well, and he understands how to deal justly with each in the interests of both China and Japan. Japan is indeed fortunate in having such a man for the position at this time of crisis in Chinese affairs.

The position of Minister to Pekin is one of the most difficult in our gift; for he is near home, right under the critical eye of 65 millions of his fellow-countrymen, whom he must strive to please, and at the same time deal fairly with China. Mr. Yamaza will not save himself and evade difficulty by reticence and solitude, as others have done; he will come out and say what he means, and the world will see what Japan means to be and do in relation to China.

Born on the 26th of December, 1866, in Fukuoka, province of Chikuzen, Kyushu, the son of Seigo Yamaza, a respected citizen of the town, he attended from childhood a school of Chinese literature there, and passed thence into the Middle School. There young Yamaza took up the usual subjects,

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including English, and made excellent progress in all his studies. Even from youth he was noted for fortitude of character and the spirit of leadership. At school he organized a society for the promotion of personal industry among students, the members of which took upon themselves to admonish all who were not making the best of themselves. By the age of 18 he had advanced sufficiently in his studies to come up to Tokyo. He had to borrow the means to bring him to the capital and establish him at college. Through the kindness of Dr. Hisashi Terao, a fellow-townsman, he was able to enter upon his studies, in which he devoted most of his time to the mastering of English, Chinese literature, and mathematics. In time he entered the Law Department of the Imperial University, making a specialty of British law, and in due time graduated with high standing.

Originally it was not his purpose to enter the field of diplomacy, but through the suggestion of a friend who was then chief of the Bureau of Political Affairs, he agreed to go to Fusan in the capacity of vice-Consul, where he distinguished himself in more than diplomacy. On one occasion when a party of naval officers in port were holding a banquet, one of them imbibed a bit too much and got boisterous. Yamaza rebuked him for conduct unbecoming a naval man, and a tussle, ensued in which the young consul came out best. Even so insignificant an episode as this but indicates the trend of his disposition at that time. The effective work done by Mr. Yamaza in Korea won for him the confidence of the Imperial government. Later he was removed to Shanghai. During the war with China his labors were equally efficient, and he received high promotion. Shortly after he was sent to the Japanese Embassy in London, where he served with marked success under His Excellency Baron Takaaki Kato, whose confidence he enjoyed during his sojourn there. This is indicated by the intimation of Baron Kato that, when he himself wished to return to Japan on business, he assured the government that the Embassy responsibilies would be quite safe left in the hands of Second Secretary Yamaza.

On his return to Japan in 1910 Mr. Yamaza married Miss Komuchi, one of the fairest daughters of Japan, whose father said that in giving her to the young diplomatist he was giving her to an ideal man. When Baron Kato became Minister of Foreign Affairs Mr. Yamaza was appointed head of the Bureau of Political Affairs. There he came in touch with the late Marquis Komura, who learned to value his ability and service. During the war with Russia Mr. Yamaza exercised a remarkable influence in certain recalcitrant circles in Japan and greatly assisted the policy of the government. During the process of the last treaty revision his services to the government were invaluable. Recently Mr. Yamaza has been a Councillor in the Foreign Office, but when the revolution in China broke out and affairs there began to assume an uncertain appearance, he went around among the government officials in Tokyo and gave them the benefit of his very full knowledge of China, with the result that they resolved to take advantage of it and send him as new Minister to Pekin.

Mr. Yamaza is a man extremely popular with all classes. He is not one of the many among us who have been spoiled by success. Though enjoying the confidence of the government and moving in the highest circles of the land, he has never forgotten his old friends, and is especially liked by the young men. When he was appointed to Pekin numerous farewell dinners were tendered him by his old friends. Instead of accepting all of them, he invited all his old chums to a dinner of his own, and those that attended were so charmed by his presence and genial hospitality that they will never forget him. Beneath his usually firm and unyielding exterior there is a deep strain of sentiment and affection. Recently while travelling in China he came to the grave of his sister's husband, Colonel Yoshida, who fell in the Manchurian campaign, at Lioyang. Standing beside the tomb he composed the following poem:

In the wilderness of Lioyang
A nameless herb is blooming;
I humbly pluck and offer it,
A tribute to thy memory!

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JAPAN'S STRUGGLE WITH FINANCE

By COUNT OKUMA

UNDOUBTEDLY Japan's greatest concern for the future is in relation to finance, a subject always difficult to deal with, even though one has all the necessary data in detail at one's fingers' ends. Still one may venture opinions about national finance more confidently than about the state itself, since the former is more subject to the laws of modification and chance than the latter. If Japan herself has changed so rapidly and radically in the past few years, what may we not expect of her national finance? The two great wars which we were obliged to wage with China and Russia, were expected to bring about serious changes in our financial situation; and they did. Many things affect a nation's finances, such as international competition, calamity of any kind, change of national taste and tendency, as well as political conditions, but war has the most far-reaching and vital effect of all. If a change of politics so excites a nation as to breed a certain degree of financial fever, war excites the national blood still more, and speculation is very apt to run ruinous and wild. If every occurrence could be clearly foreseen then prohecy as to finance would be easy; but who can find himself in so fortunate a situation in predicting the financial future of a country like Japan?

However, prediction in regard to Japanese finance is not so venturesome a problem to-day as it was when we were more under the influence and at the mercy of those aggressive politicians of measureless ambition, whose rule we have cut short. Indeed our change of politics has had a wholsesome effect upon our finances. Not very long ago some of our leaders fancied that because we had joined the circle of the first class powers we must needs put on a style above our ability if not our station, so bewildered were they by the vainglory of alien praise. To keep pace with this ambition taxes were increased and expenses doubled and even trebled, until more loans were resorted to and our poor country at last found itself shouldering an indebtedness of some 2,500,000,000 *yen*. The natural result was an undue expansion of currency and a menacing rise in prices with a consequent increase in the cost of living. In the midst of the ensuing speculative fever a great number of new companies were organized and enterprises undertaken, with examples of failure and bankruptcy occurring month after month, till danger finally checked the folly. Should Japan have many more such visitations the financial capacity of the state would be exhausted. Conscious of past mistakes we have lately been studying the best means of reform, and now a radical readjustment has been inaugurated, with a saving to the nation of many millions annually. We are now in a fair way to placing our national finance on a sound basis, and we have some hopes of striking a balance between revenue and expenditure. Under this policy I have no doubt that Japan will re-establish her credit and attain her former position. I anticipate at no distant date an appreciable reduction in the volume of currency and a fall of prices with a consequent lowering of the cost of living. In this way financial and economic circles will have reached once more a normal condition. Indeed we might then be able to look forward to even a favorable balance of trade. It is quite possible to expect such an increase of industry and trade as to render the present over-taxation unnecessary. At any rate it is clearly the duty of our leaders to devote more attention to possibilities in this direction. National activity generally always reacts favorably on the development of commerce and trade.

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Our authorities at present are giving too much attention to protecting a few industries at the expense of other and smaller enterprises; and the government itself monopolizes some of the more important and necessary national undertakings. Private management of industries, in my opinion, always does more to excite national activity and competition than government management; it induces the people to cultivate an enterprising and independent spirit, which is very necessary to national development and general progress. Popular industry is ever more beneficial and effective in promoting national efficiency than official industry, however well manipulated and managed. Whatever the people take in hand they can *do*, and do with more lasting and universal benefit to the nation than what the government does; and if the people once undertake to reduce our great national debt, it will be done. Then the government will be more free to devote its attention to education and other important subjects of national welfare, which are now only too much neglected. It is more important that the people shall prosper than that the government should have ample revenue; for the government can never really be wealthier than the people; and it is only as the people are permitted to cultivate and promote all forms of legitimate industry that they can be able to support the government and enable it to meet its obligations. Certainly a government that prospers at the expense of the people is doomed. The hope of our economic future lies, therefore, in a wider extension of industrial and commercial activity among the people of Japan, with every freedom for them to manufacture, to buy, sell and get gain; for until the people are in a position to pay off the nation's indebtedness, the load cannot be permanently lifted. Thus as our politicians and officials labour to promote the financial welfare of the people will they succeed in securing the economic independence of the state. With this policy Japan need have no misgivings for her financial future; for the Japanese are quite as capable as any other people of meeting their obligations and freeing themselves from foreign indebtedness, if they be only given the chance.

* * *

[Supplementary to Count Okuma's interesting article, we beg to add a few facts to show that the Imperial government is following to a large extent the policy he suggests, especially in reference to reducing the national debt. In the first place, compared with other countries Japan's national burden is not so very alarming, as may be seen from the following statistics:

France	...$6,280,000,000
Russia	... 4,650,000,000
German States .	... 3,671,000,000
Great Britain ...	... 3,527,000,000
Italy	... 2,699,000,000
Spain	... 1,911,000,000
Austria	... 1,403,000,000
Australian States	... 1,299,000,000
Japan	... 1,271,000,000

Of course some of the nations with greater indebtedness than Japan may be able to boast of greater ability to pay off their obligations when necessary; but as a rule, money, like people, flows in where it is most needed and the investment is safest; and so Japan's present debt would probably not be hers, were there any doubt as to her ability to pay up at the appointed time. During the past six years the Imperial government has been able to reduce its unproductive loans by 14 per cent, and its total loans by about 9 per cent; and this policy will no doubt continue until the burden is removed.]—*Editor.*

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THE INTERNATIONAL-MINDEDNESS OF JAPAN

By H. E. BARON SAKATANI

(MAYOR OF TOKYO)

THERE has been an undoubted disposition among some to regard the mental and political attitude of old Japan as averse to most things foreign; and Rekko, Prince of Mito, has been put down as a leader among these anti-alienists. But apropos of the biograpghy of the Shogun, Prince Yoshinobu Tokugawa, now under compilation by Baron Shibusawa, I have recently had occasion to investigate some of the more important historical records of pre-Meiji times, from which I find that Rekko was not at all the man of anti-foreign views that some have tried to make him out to be. Long before the arrival of Commodore Perry, the Prince of Mito had avowed and supported an 'open door' policy for Japan, and insisted that his country should enter into trade and friendly intercourse with surrounding nations. This is quite clear from his letters and other expressions of opinion emanating from him. It may well be asked, then, why it was that such a man should at one time have advocated the principles of exclusion that are attributed to him?

His reasons for this attitude are interesting and significant. The Prince of Mito held that during the long peace of the Tokugawa era the spirit of the *samurai* had greatly declined and the people generally had so lost the art of war and self-defence that the nation was in no condition to cope with an influx of foreigners; if the nation was not in a position to hold its own in the face of foreign intrusion, then foreigners should be kept out until the nation was able to compete with them and receive them on even terms. Japan must first be awakened to her condition and her needs, and prepare herself to meet foreigners on common ground; then she would be able to welcome the presence of aliens within the Empire. There is some evidence that he was disposed to this resolution by consulting with such eminent scholars of the time, as Toko Fujita, and Toda. Afterwards, when the proposed treaty of Kanagawa, suggested by Commodore Perry, was brought up for consideration, and there was much hesitation on the part of the *Bakufu* Council, whether to sign it or not, the advice of the Prince of Mito was sought, and he at once answered that if they proposed to exclude foreigners, he must say "No, no! How could we think of such a thing as going to war with America!" This reply shows that he was a man of tact and insight far beyond most of the statesmen of his time.

That a Japanese like Rekko should have in that early time been prudent enough to regard descretion as the better part of valor in the face of imcomparable odds, is what impresses me greatly, since it implies a degree of diplomatic prudence one could hardly have expected. We thus see that he was a man much in advance of his time. And when the civil strife of the Restoration was over, and the Meiji period had been

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inaugurated, it was the policy suggested by Rekko that the fathers of the nation had to adopt, and the country was thrown open to aliens. There is no doubt that much of the marvellous progress of the past half century is to be ascribed to this liberal policy, which we owe to Rekko, Prince of Mito. Nor can we suppose that Rekko was so very different in character and mind from the nation that produced him. The fact that a Japanese of ability and position in that early day entertained such sentiments, must be taken as proof of the possibility of a similar attitude prevailing more or less among the people. The foreigners that had been visiting the country from the time of the arrival of the Portuguese and the Spanish to the withdrawal of the English factories, were for the most part welcomed and generously treated; it was only after the time when by their imprudence and interference they aroused suspicions politically that they were feared and obliged to withdraw. From the very earliest days the Japanese have shown a spirit of liberality toward foreigners far beyond that found among any other oriental people.

Reference in our time has frequently been made to what is termed 'the international mind, it is this internation-al-mindedness that I claim the Japanese have possessed as much, if not more, than most other people, from the earliest times. This spirit is one that fortunately is now growing stronger and stronger among the peoples of the world; but it is not so very long ago that the word had to be mentioned only with accompanying explanations, or many would not understand it. Now happily it is well understood among all intelligent persons. It is no longer a word on the lips of experts and scholars, but on the lips of the people as well. At least this is what some of us would fain believe; but it is worth asking whether the idea is as fully and generally comprehended as is supposed.

In Japan there appear to be some, even among our learned men, who either have not given the subject of the 'international mind' sufficient thought, or they have failed to grasp its full meaning and importance among modern nations. They are too prone to interpret the Japanese mind as the human mind; they limit the word to national boundries. The Chinese use the word 'mind' to designate the opinion of a myriad men: in other words, public opinion, but they mean the mind only of China. Their old saying that all men are brothers, is limited, too, to the people of their own country. There are no doubt some people in every land, even among those who should know better, that think public opinion should mean that of their own nation alone. Now, it is this narrow and unbrotherly view that this new idea of the 'international mind' is intended to obviate, and for the mutual understanding and progress of the whole human race. With the rapid development of commerce and communications nations are inevitably drawn closer to one another, and this approach cannot go on harmoniously without a proper understanding and appreciation of what is meant by the term international mind.

There is a good deal of talk, too, about the 'parliament of man,' especially in the current literature of Europe and America. This represents also a new and important idea to which Japan is bound to give close and intelligent attention. Each nation has its own parliament, it is true; but as nations advance, and the idea of the international mind more and more prevails, reason and morals are found to

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be the same everywhere, if they are worthy of the name; and so there naturally and rightly arises the idea of a parliament, as common to all men as are reason and moral character. The word 'parliament' is now too small, too limited, for the present attainment of the human race; hence the introduction of a new term: 'the parliament of man.'

What does all this mean but that men and nations are becoming now so closely associated that their interests are bound up together, and none can afford to consider itself alone in pursuing its national policy and ambition. What happens in one country can no longer be legitimately regarded as affecting that country alone; it inevitably affects other nations and people, for the human race is now a body, all the parts of which must act in harmony and coöperation, complete indifference and independence being impossible without injury to the race as a whole. Nations are bound henceforth to consider the world, as well as themselves, before they launch out on any policy or movement calculated to affect the interests of mankind. All this involves a realization of the International Mind and the Parliament of Man. I fear my own countrymen are not giving sufficient attention to this important aspect of human progress in modern times, and I would implore them not to neglect it and get left behind western nations in the race.

History is full of warnings intended to be lessons to the people of after times, as to what causes the decline and decay of states; but assuredly one of the greatest dangers a nation can be open to is a failure to grasp the universal significance of its aims and ambitions. Unless a nation can accustom itself to think in terms of world-thought it must fall out of the family and the race. Every member of the world-army today must keep abreast of its fellows; its whole prosperity and future depends on this catholicity of spirit. Armaments and money are, after all, but material accessories of civilization; the real progress of a people is something spiritual; great thoughts from great character, resulting in great deeds. Tell me the trend of thought among a people and I will tell you their future; for, from a nation's thoughts one can know what it will be and do. I claim for my country a place in this onward march of nations toward the goal of high endeavor and noble achievement; and I beseech the people of my country, especially the young men, not to fail of this attainment

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COLD LOVE

O love, I would thy heart
Would melt in mine apace,
As, when cold winds depart,
Ice thaws and leaves no trace!

Tsurayuki

Tran. by J. Ingram Bryan.

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SOME JAPANESE WOMEN

By DR. MIKAMI

(THE IMPERIAL UNIVERSITY)

WHEN the girls of a certain high school in Tokyo were asked some time ago whether in case of danger a woman should save her husband or her father first, and the reply from nine out of ten girls was promptly to the effect that parents should always take precedence in such circumstances, those who put the question seemed eminently satisfied that the morals of Japanese womanhood were still sound and that the old national code of female ethics had as yet suffered no deterioration.

The question whether parents should take precedence over conjugal duties is regarded as a test question among most Japanese: it is one way of denoting the wide gulf between eastern and western notions of filial obligation and duty. Recently in an English journal, the "*Daily Mirror*," I think it was, the following problem was propounded and answers invited. In a certain family in Paris a dispute arose between the father and the husband of a certain woman over the merits of the nations participating in the Balkan struggle; and the disputants waxed so hot that they finally lost self-control and the husband attacked his wife's father with a knife. Whereupon the wife shot her husband to save her father; and when she was brought before the court, she was acquitted on the score of extenuating circumstances. The question then was whether the woman should have been acquitted? Many letters were received by the British journal, to the effect that the wife should by all means have saved her husband; while others came in contending the contrary.

The various reasons given for the convictions entertained are of much interest to the people of Japan, as they indicate how far the East and the West at present agree or disagree as to this side of female ethics. One correspondent argued that when a woman marries, she has severed all connection with parents, and owes obligation to her husband alone, and that consequently he must always take precedence. Her husband being comparatively younger than her father and therefore entitled to live longer, should be assisted in enjoying that right. Others on the contrary contended that although it is a misfortune to lose one's husband, to be sure, yet it is much easier to get a husband than a father: in fact a husband can be replaced without difficulty, whereas a father can never be replaced at all. The parental is an eternal while the conjugal is a temporary relation, and therefore the parent should always take precedence over the husband. This reminds one of the old Chinese argument that any man can be a husband but only one man can be your father. Others again argued that the character of the persons in danger should be considered and the best one saved.

Such questions seldom if ever arise in Japan where woman has always been taught that it is her duty to sacrifice herself for her parents and her husband. This principle of female ethics is often illustrated by the story of Kesa Gozen, the noble wife of Minamoto Wataru, who when commanded by the feudal lord to enter his harem, asked for time to change her clothes and then suggested that her husband ought first to be despatched, at the same time telling Morito, her suitor, to come at night and behead the person lying in a certain bed. The lover did so; and lo, when he held up the severed head to the light, behold it was the head of the beautiful wife herself; for she had done up her hair like her husband and lay awaiting her executioner, who seeing the hair arranged like a man's, hesitated not

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a moment, but seized it and severed the head from the body at a stroke. This broke the heart of Morito, and he repented of his sin and became a good man, and thus the woman saved two men by her self-sacrifice. There are numerous examples both in Chinese and Japanese history of women who have gone to the extreme limit of self-abnegation to save father or husband or both.

The principle of Japanese female ethics, then, is to give oneself to save both. The woman is the mediator; she must go to all lengths to bring about harmony; she is man's good angel. There is, I imagine, a good deal of difference between the Japanese and the occidental ideal of female duty in this respect. While we in Japan want our women to have all the culture, refinement and general intellectual education that the West can give them, we do not want them ever to depart from the old ideal of female ethics, which has made of the daughters and mothers and wives of Japan inspiring models of virtue for all time. This is one way, at least, in which we must never be ashamed to differ from other races.

In connection with this code of ethics curious questions have arisen from time to time in the practical application of such principles to every circumstance. During the Tokugawa period, for instance, there was a case wherein a man from the province of Shinano, who kept a small shop in Yedo, was one morning found missing. He had gone to visit some relatives of his wife in the same neighbourhood and had never returned. Later his dead body was found floating in the river. His wife appealed to the authorities to investigate the murder, and the coroner found that the man had been strangled and thrown into the water. The culprits were afterwards found to have been no other than the woman's father and brother, who bore a spite against the victim. The father and brother were duly executed; but that did not settle the question; for the woman had indirectly been the cause of the execution, and was, in the opinion of some, a transgressor of the female code of ethics, which demands that a woman shall always give herself to save her parents. According to Oriental ideas of morality it was the duty of the woman to have kept silence and saved her father. By the skin of her teeth, however, she was able to escape the penalty, for she had no idea who the culprits were before she appealed to the court. It seems somewhat strange to us of to-day that such a question should have created so much discussion, and that great authorities like Hayashi and Arai should have devoted so great an amount of critical acumen to its solution. After duly weighing the circumstances these learned jurists gravely announced the opinion that the woman was not really the informer against her father. The results were not very different for the poor woman, however; for since her husband, father and brother were gone she had no support and knew not what to do with herself. So she took the suggestion of the community and retired to a convent where she devoted the rest of her life to prayers for the souls of the victims of cruelty and misfortune.

"Woman is a gem of latent lustre," says the Chinese proverb, and nowhere has it been so well exemplified as here in Japan. Her whole duty is summed up in devotion to her husband and her home, including her parents if they be living. Japanese history is bright with noble examples of women who have been true to these principles in spite of the most trying circumstances. But many of the greatest are not known to fame, or even to the country where they lived. They have done their duty alone and in silence, known only to those for whom they lived and died. We have an old saying that a troubled monarchy produces a loyal nation, and a house of poverty a dutiful family; and so, too, among our less known people there have been some wonderful examples of noble womanhood. Man is the chief performer; he acts upon the stage, and in view of his fellows. But woman, like the performer in the puppet show, acts from behind the scenes and is the real cause of the show. Thus is woman the national gem of latent lustre, the stuff of which our heroes are made.

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We have always been taught to look back with admiration and reverence to the wife of Hayashi Doshun, one of the great scholars of the Yedo period. Being one of those through whom western learning was first introduced into Japan. Doshun had many trying experiences, but with the help and sympathy of his devoted and clever wife he was enabled to overcome much. It was only by accident that the nation ever came to know of her greatness, as her husband happened to mention it in one of his books. She had been very ill; and Doshun relates how he had prayed earnestly to the gods of the stars to save her, as she was his whole life to him. When so great a man freely admits that his great works were largely the result of his wife's help and inspiration, her character must have been all that a Japenese woman should be. But the world would never have heard of her but for her illness and her husband's mention of his anxiety for her recovery.

Another woman that commands our admiration as a good wife and wise mother is the wife of Kawaji Saemon-no-jo, a distinguished statesman of the Tokugawa era, who was often used as a mediator between the *Bakufu* and the intruding foreigners. He had committed to him the duty of dealing with the Russian admiral who visited Nagasaki demanding a commercial treaty with Japan, and also with the American officer, Commodore Perry, whose ships arrived off Uraga in 1853. When Kawaji set out on his long trip to Nagasaki to deal with the Russians, he used to write frequently to his wife and she to him; and these epistles were so treasured by his wife that she kept them in book form as a sort of diary, as they recounted the experiences of her husband from day to day. The letters subsequently came to light, and reveal a delightful spirit of *comraderie* prevailing between husband and wife, even to the extent of exchanging verses and correcting them. The correspondence shows not a mere attempt at amusement but a sincere desire on the part of both for mutual solace in unbroken communion. The virtues most dwelt upon are kindness to parents and constant attendance upon her sick mother-in-law. The husband's grateful recognition of his wife's devotion to him and to his parents is duly recorded; and as we read these letters to-day we cannot but feel that Kawaji would not have been able to do so much for his country, had it not been for the faithfulness and devotion of his wife, in true accord with the female ethics of old Japan.

These illustrious examples of the kind of women our ancient code of ethics can create and foster, have, as I mentioned above, come to the knowledge of the public by accident, but they are an indication of how very generally the true spirit prevails among the womanhood of Japan, both past and present. Such good wives and wise mothers it must ever be the aim of the nation to produce and support. Should this spirit ever be tainted by an alien or contrary sentiment Japan could never be the nation that she aims to be. Should the day ever come that the Japanese woman begins to wonder whether it is better to lose her husband or her father, without thinking of how to dispose of her own life, Japan as such will have passed away. That day, however, we believe, will never come.

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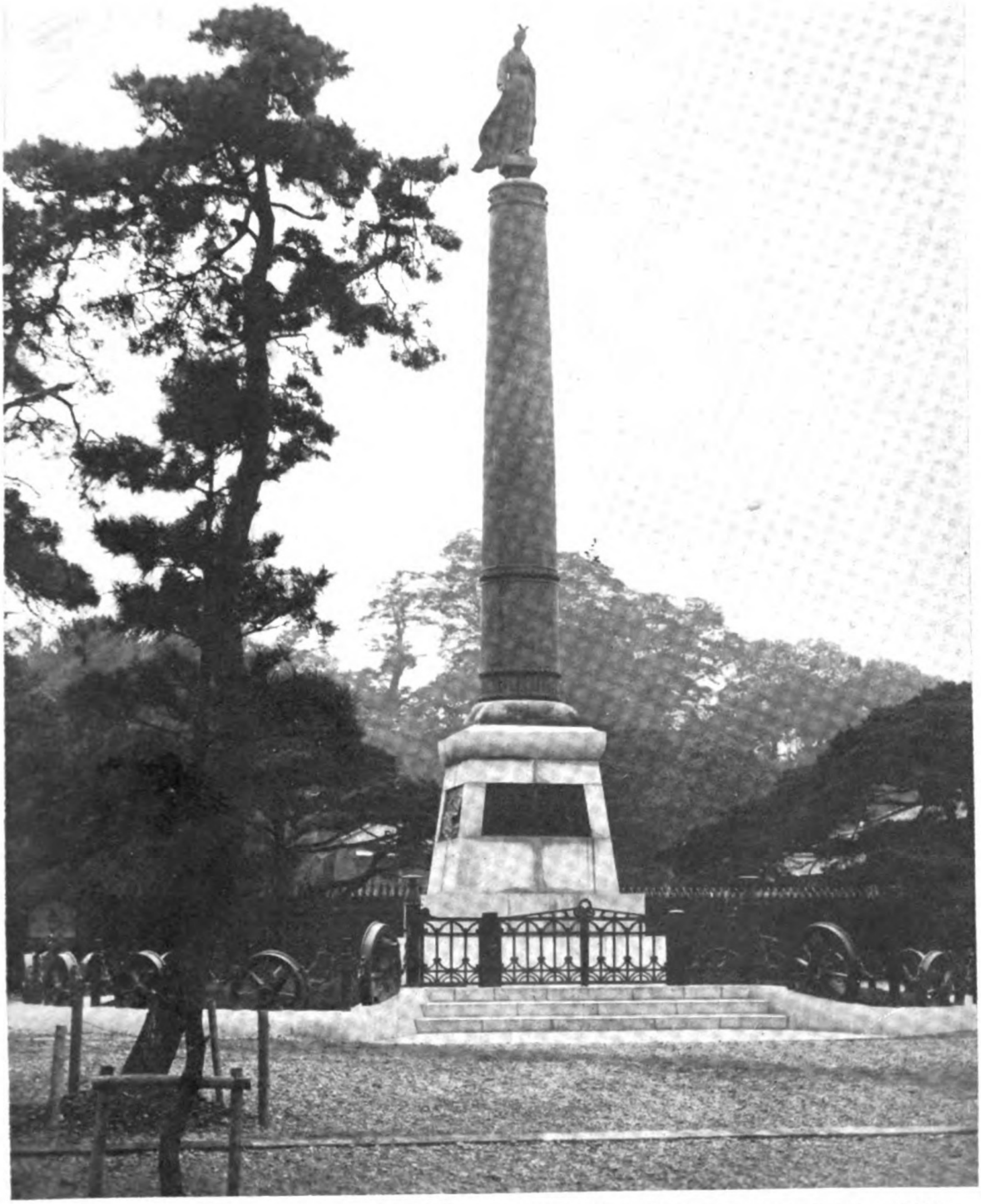

BRONZE STATUE OF LADY TACHIBANA, A WOMAN OF OLD JAPAN, WHO GAVE HER LIFE TO SAVE HER HUSBAND. *Statue de Tachibana, une dame de L'ancien Japon qui a donné sa vie pour son mari.* *Bronzestatue Tachibanas einer vornehmen Dame Altjapans.*

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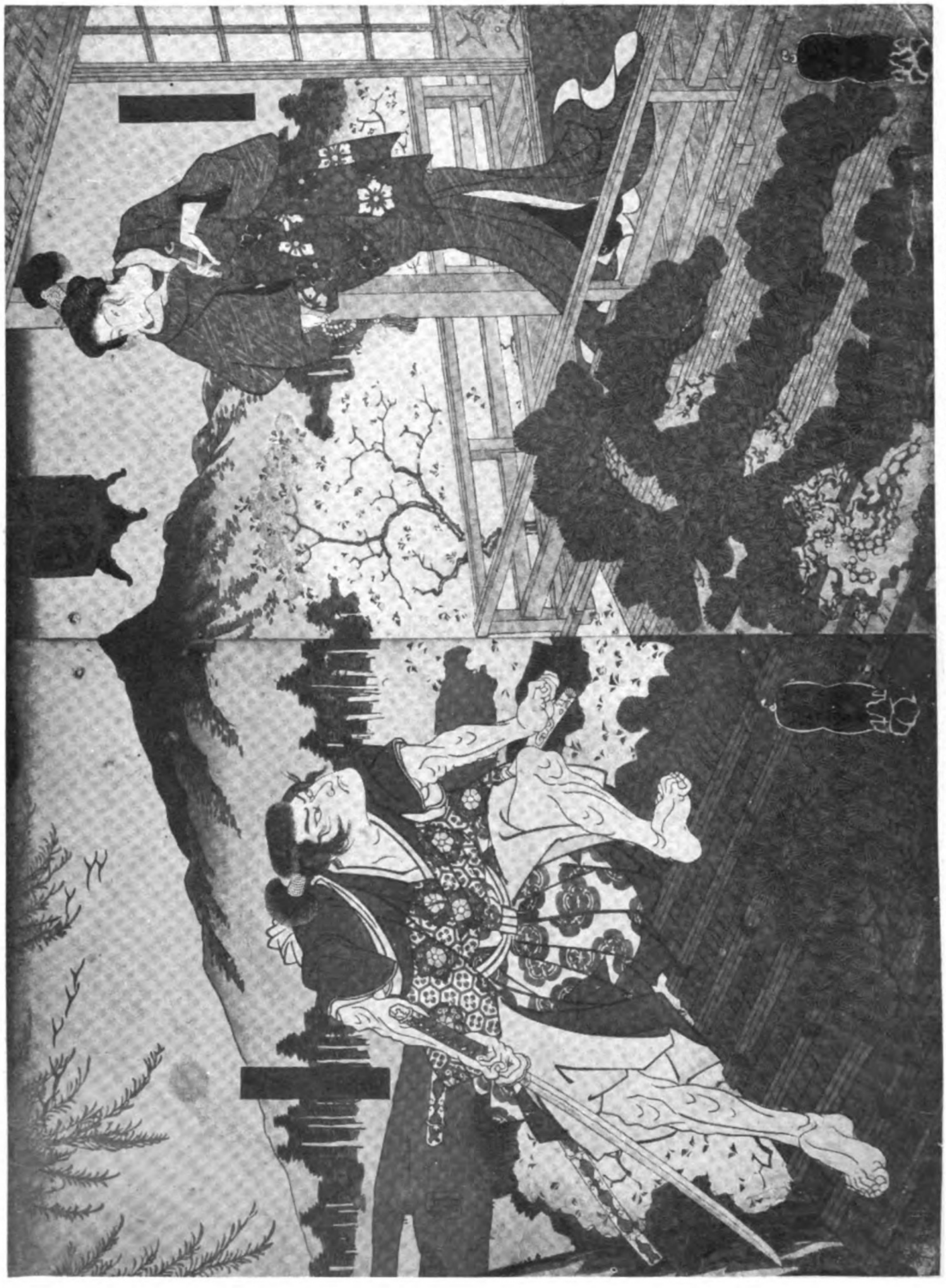

KESA-GOZEN, A WOMAN WHO GAVE HER LIFE TO SAVE HER HUSHAND AND HER HONOR

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THE STRUGGLE BETWEEN EAST AND WEST

By DR. K. SHIRATORI

(THE IMPERIAL UNIVERSITY, TOKYO)

CONFLICT between the white and the yellow races is no new thing: it has been going on from a time before the dawn of history. The borderland between Europe and Asia is the frontier where the streams of color have met and still meet; the dividing line between the continents is not mountains or government landmarks, but race and color. As far back as one cares to go in history there will be found incessant divergence of interest among the races inhabiting either side of the boundary between Asia and the regions beyond.

The earliest historical records show the European no match for the Asiatic neither in martial prowess nor intellectual achievement. The yellow races penetrated even into Europe and exercised a vast influence on its early progress and development. But as the white races imbibed the learning of the East and began to show greater development, they in time outstripped their masters and began to push the yellow races back across the border line into the Asiatic fatherland. The Turk and the Hungarian still stand out as the remnants of this age-long struggle. The story of Asiatic predominance in Europe closed about the dawn of modern history. From that day the ascendancy of the white races has been growing, until to-day the people of the East are almost wholly under their imperious sway. There is no Asiatic nation to-day as independent of the white races as any one of themselves is of another. The recent war in the Balkans is the last gasp of expiring Asiatic influence and prestige in Europe. It is this racial and military conquest of the white races that has led them to assume their superiority to the yellow races and evince an aggressive desire to lord it over them. Even the Japanese, who are a race differing radically from all other orientals, are being mistakenly classed with the latter and subjected to the same offensive discrimination. That we have displayed a military genius unknown to other orientals and have proved our capacity for assimilation with all that is worthy in western civilization, appear to be overlooked by the white races. At first we were despised and looked down upon, but now we are feared if not envied. And so the "yellow peril" bogey is flaunted throughout the world. In Japanese martial prowess, the West sees only danger of a recrudescence of the Tartar hordes that of old overran Asia and part of Europe; and so it is deemed good policy to check and discourage Japan, denying her even the common rights accorded to other civilized nations.

But the Japanese are not a menial race that can easily acquiesce in either insult or injustice. They are not ready to be classed with Mongolians or treated as a race apart from the best; they claim to have an ancestry in no way inferior to the races of Europe, if it was not exactly of similar blood and breeding. They are more akin to the white races than to any of the tribes of Asia. This is the stand taken by some of our defenders, and among the Japanese as well as among our supporters in the West. Well, I for one, am not ashamed to be reckoned an oriental. In my opinion the Japanese gain nothing by trying to be classed as a white people. We are undoubtedly a mongoloid race, though not Mongolian, just as the English are Teutonic but not German. This essential and important distinction is not observed by those who make much of race and color in the West.

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Now, it is much easier to say what the Japanese are *not*, than to affirm with accuracy just what they *are*. For who can declare their generation? Like Melchizedek, it is not to be wondered at that they have been disposed to believe in their divine ancestry. Originally they came from Heaven, as mankind doubtless did, but even their later links of ancestry, who is prepared to elucidate it? Those who have travelled extensively through southern Asia and made a close study of the various peoples of that region, are persuaded of strong resemblances to the Japanese both physically and otherwise. And those that have likewise made a careful study of the tribes of northern China, also find traces of what are to be found among the Japanese, both in physiognomy and life. Probably the ancestors of Japan came from a place between the north and south of East Asia, and had a considerable degree of civilization before their invasion of the land of the sunrise. The extent of their civilization at the time of their arrival in the archipelago may be inferred from their ability in the art of glass making, the polishing of jewels and the use of the mulberry tree. For suggestions as to the ancestry of the Japanese race it is no use to refer, as some do, to our ancient records such as the *Nihongi* and the *kojiki*, as these are concerned with relations prevailing between the people and the Imperial House, and should not be made authorities on secular history.

Investigation, to be helpful, should be based upon a study of Japanese language and customs, as in this direction origins will carry one back to the remotest ages. There is doubtless some similarity between the fundamentals of the Japanese language and the tongues of northern and southern Asia. There are further traces of kinship to the tongues of the Ural-Altai tribes, as well as to Siamese. This again suggests a place midway between north and south Asia as the fatherland of the Yamato race. The Chinese language, which is monosyllabic, is related to the Manchurian and Mongolian, but not to the Korean or the Japanese, both of which resemble the tongues of central Asia.

Another consideration that suggests middle Asia as the probable fatherland of the Yamato, is the climate, which much resembles that of Japan. No doubt the early immigrants to the far eastern islands would be attracted by a climate moderate and midway between the extremes of north and south, and therefore not unlike that from which they had come. And a similar resemblance obtains between the *flora* and *fauna* of the old locality and the new. The more western descendants of the race from which the Japanese came, such as the Turks, Magyars, Hungarians, Tunguses and some Mongoloid tribes, have been as active and intelligent a force in western Asia as the Japanese have in East Asia. Separated and more independently situated than their kindred of the west, the Japanese have been less conservative and more progressive; on the whole they have shown a much greater capacity for development than the races from which they originally descended. The Japanese have been especially clever in adapting the improvements of other peoples to their own uses, as may be seen from the many traces of Chinese, Korean and Indian influence in Japanese civilization. The same assimilative power has been conspicuous in our relations with the modern world. At first our customs at the Imperial Court, both in dress and otherwise, showed the influence of China, but to-day we have adopted western dress in our Court ceremonies. There is nothing that any foreign nation shows of progress or improvement that we do not try to make our own, and so long as we retain this admirable capacity, there should be no question of our keeping pace with the rest of the world. Our whole history show us a peace-loving, adaptive and progressive people, willing to live and let live. Quiet and peaceful though we be, we are sensitive to insult, and have ever shown ourselves unhesitating and plucky in holding our own and avenging our wrongs. None of our ancestral tribes can show a more brilliant record of bravery and patriotism

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than ours. The atrocities committed by some of our kindred peoples in near Asia has given rise to the "yellow peril" idea; it could never have been suggested by either the past or the present history of Japan. The superiority of the Japanese to other oriental races is the result of their combining the good points of both northern and southern Asia, and therefore forming a new and more progressive nation.

Recent opinions in the western press, such as that expressed by Admiral Mahan, would lead the world to suppose that the Japanese were an exclusive and dangerous people. But a thousand years of our history will show a far more peaceful record than the same period in any western country, while our assimilation of the best in western civilization shows a desire to learn and an ability to achieve, that is equal to that seen in any other country. Neither the charge that we are Mongolians nor the assertion that we are warlike is borne out by the facts of history. Yet these appear to have been the grounds of the anti-alien bill recently passed against us in California. It is no more fair to judge Japan by the standard of her laborers in California than it would be to judge America by her labor population. It indicates a sad ignorance of history to contend that a nation that has always shown itself adaptive and assimilative, is to be excluded on the score of lacking these very qualities. Even our ignorant labor class in America are adopting American manners and customs, opinions to the contrary notwithstanding. The Japanese are always inclined to defer to foreign nations in so far as the latter show any special superiority, but in matters of national honor and justice Japan cannot be expected to submit to humiliation.

To accept the good points of western civilization does not mean that the Japanese are going to abandon the good represented by their own. To become an American in the most recent sense appears to mean that an immigrant must change not only his nationality but his color and blood as well. Even the virtues his race has transmitted to him are to be despised and given up. This is surely a misreading of history and a lamentable misunderstanding of sociology and human nature. The Japanese will never lose his spiritual inheritance no matter where he goes. Nor is it advisable that he should, for he will meet with nothing that can take its place in the lands where he migrates. The progress of civilization in an individual as well as in a nation does not mean the extinction of its spiritual inheritances and the adoption of those of others; it may mean a fusing of both if both be good. *Yamato damashii* is something too good to be dispensed with even in America. Indeed if more of it were encouraged in America it would not hurt a great part of that nation. When Americans and Englishmen come to the East they do not expect to abandon their own civilization, and even those of them who try to become real Asiatics, have a spiritual inheritance, which, if they abandon it, will but result in their demoralization. All nations despise a mere imitator. But this seems to be what some people are now demanding of us: we must imitate foreigners in every possible respect approved by them or we shall not be made welcome amongst them as immigrants. The absurdity of this attitude most be apparent to every rational and fairminded person.

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THE BEYOND

* * *

Thou standest at the brink. Behind thy back
Stretch the fair flower-decked meadows, full of light,
And pleasant change of wooded hill and dale
With tangled scrub of thorn and bramble bush
Which men call life. Lo! now thy traveled foot
Stands by the margin of the silent pool
And, as thou stand'st, thou fearest, lest some hand
Come from behind, and push thee suddenly
Into its cold, dark, depths.

* * *

Thou needst not fear:
The hidden depths have their own fragrance too
And he that loves the grasses of the field,
With fragrant lilies decks the still pool's face,
With weeds the dark recesses of the deep.
March boldly on, nor fear the sudden plunge,
Nor ask where ends life's pleasant meadow-land.
E'en the dark pool hath its own fragrant flowers.

Soma Gyofu

Tran. by the late Prof. Arthur Lloyd.

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JAPAN'S TRADE WITH INDIA

By H. NOMA

(THE DEPARTMENT OF AGRICULTURE AND COMMERCE)

ONE of the more remarkable features of Japanese trade in recent years is its growth in the direction of India. According to the latest Indian Foreign trade returns the total volume is annually equal to about 2,867,000,000 *yen* in value, of which some 1,500,000,000 *yen* represents exports, showing an excess of about 300,000,000 *yen* over imports. Thus it stood from April, 1911 to March, 1912; but for the previous year the excess of exports over imports was about the same. India's total Annual Foreign trade therefore represents a *per capita* value of *yen* 9.60; while the *per capita* value of Japan's total Foreign trade for a year is about 20 *yen*, or more than twice that of India. The total volume of Japanese trade for the same period was about 1,000,000,000 *yen*, with an excess of imports to the extent of some 60,000,000 *yen*. The reason why the *per capita* value of India's Foreign Trade is so much less than that of Japan is ascribed by Japanese economists to the lower standard of living that prevails through most of India. The Japanese believe, moreover, that as the standard of living rises in India, imports will tend to exceed exports, as in Japan.

At present the annual value of trade between Japan and India equals about 134,000,000 *yen*, 111,000,000 of which is absorbed by imports from India, the exports, therefore, being no more than some 23,000,000 *yen*. Thus Japan at present takes only about one-fifteenth of India's total annual exports, while Japan sends to India only about one-sixtieth of that country's total annual imports. It is seen, therefore that Japan buys from India about 90,000,000 *yen* worth more than she sells to India.

It will not be difficult to infer from the above brief statistical comparison that Japan is not at all satisfied with the present state of her trade with India, and she is now bent upon doing everything possible to encourage an appreciable increase of trade with that country. Japan is specially anxious to increase her exports to India. Most of her imports from India consist of raw cotton, the items next in importance being jute, hides, sesame, rape seed, linseed, barley, rice, tea and fruits. Scarcely any of these imports represent manufactured goods. Cotton yarns, jute bags and a few cotton fabrics may be reckoned as manufactures. In fact most of India's exports appear to be raw materials, her manufactures forming scarcely more than 20 per cent of her total exports. Naturally most of India's imports are manufactures; and Japan is now bent upon having some larger share in the already enormous volume of India's imports. An encouraging aspect of the situation is that most of Japan's exports to India are manufactured articles. These consist for the most part of silk fabrics, knitted and woven cottons, copper, and so on.

So far there is little prospect of Japan being able to do much in the way of growing raw cotton for her own mills; and as she gets the raw material cheaper from India than she can purchase it in Egypt or America, India becomes immensely important as a source of supply, while the prospects of being able to turn the raw material into underwear, towels, calico, and other goods in great demand in India, lends impetus to Japan's present tradal policy. Japan expects to send to India at least enough manufactured goods to pay for her import of raw materials from there. Japanese manufactures are now using every means to bring about this desirable condition.

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Whether Japan will succeed in balancing imports from India with her exports to that coun try remains to be seen.

Japan does not appear to be in any fear that Indian manufacturing industries will so far develop as to be able to meet the home demand. Neither in mechanical nor manual industry has India made the same progress that has marked the last few years in Japan; and no doubt the increasing importation of cheaper Japanese and German goods will still further retard the growth of Indian Industries. At least Japan has no fear of meeting successful rivals in Indian trade.

Certainly Japan will have no competitor in the supplying of silk *habutae*, which is popular in India. Japan now sends silk to the value of 8,000,000 *yen* a year, while the country's total import of silk from all countries is only 12,000,000 *yen* a year. Thus Japan enjoys two-thirds of India's import of silk. Japanese dealers report that in some cases Indian cotton factories are in a poor way, and those that are going on more successfully, have all they can do to compete with the lower prices of foreign imports. Thus the Japanese manufacturer thinks that he has good prospects of making good in Indian trade.

There are other circumstances, too, which assist in brightening the future of Japan's trade with India. The people of India have a good deal of sympathy with the Japanese as a race, and Japanese goods are popular and cheap. The Japanese manufacturer pays close attention to the Indian market, and undertakes scrupulously to meet every demand in taste and price. When the Japanese consider how very recently their trade with India has sprung up, they feel that the rate of development has been very encouraging, though nothing, of course, to what it yet will be.

It is further worthy of notice that in many cases goods once imported from France to India are now being supplanted by similar manufactures from Japan. Osaka cottons, too, are taking the place of home manufactures and imports from Europe. Osaka matches also have largely displaced imports from Sweden. The annual value of matches sent from Japan to India is over 1,500,000 *yen*. In certain kinds of glass, also, a very encouraging development has taken place in exports from Japan to India. In the same way Japanese cottons are supplanting those from England and Holland. Japanese commercial agents recently returning from a tour in India report good prospects for Japanese cottons all over the Empire, especially, in calico and shirtings.

Perhaps Japan's most formidable competitors for the Indian market are the Germans, who are extremely active in trying to create a market for their goods in that country. The fact that enamelled ware is beginning to take the place of copper and brass utensils in Indian domestic life, gives further encouragement to Japan's policy with regard to trade with that country. In china ware, too, there is good hope of making some development, though here there is spirited competition from Germany. The Germans cater carefully to Indian taste in such matters, and Japan will be obliged to make a closer study of the field also. The future of Japan's foreign commerce no doubt lies in India and China, where there are immense populations constantly in demand of cheap manufactures, too cheap to find any great market in the West, and cheaper than western goods, even of the same quality, can be put down in India or China, by any other country.

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NOVEMBER FESTIVALS

By. F. YAMAZAKI

AMONG the more important festivals of the earlier days of November is the Fuigo *matsuri* to which the 8th of the month is devoted. Fuigo is the Japanese word for 'bellows,' an instrument indispensable to every blacksmith or worker in iron; and in every house or shop where a bellows forms part of the necessary equipment of livelihood, the Fuigo *matsuri* is duly observed. The question as to how so useful an instrument as the bellows came to be invented is more meditated upon in Japan than in western lands. Its origin is attributed to divine assistance in which the god *Kamo Myojin* had a large part, and naturally this deity receives most of the honour accorded during the bellows festival. The idea of annually returning thanks to the god to whose benefaction bellows are due, is peculiarly a trait of the ever generous and courteous mind of Japan. How much mankind owes to the bellows every thoughtful person must be ready to admit. But the origin of this essential of human progress being associated with personality, there is a debt established and an obligation of gratitude imposed. If the people of modern times had more of this spirit of gratitude, and the great inventors of all our numerous facilities, that make life more worth living, received their proper tribute of thanksgiving, how much more happy and reverent would the world be! The origin of the bellows is ascribed to Kamo because he, being the god of fire, is supposed to have contrived a means of blowing up flame as required. The chief center of Kamo worship is at the *Chion-in*, Kyoto, where the most elaborate example of the Fuigo festival is to be seen from year to year. A remarkable feature of the fête is the very early hour at which it must begin, usually before dawn; and no less extraordinary is the manner of its commencement, for it begins by opening the windows of the house where the festival is held, and throwing therefrom numbers of oranges, all of which are eagerly grabbed up by waiting children who thus have a feast of their own. An interesting incident once occurred in connection with the Fuigo *matsuri*, which may be worth relating.

Kinokuni-ya Bunzaemon, a merchant, and son of a famous *samurai* of Wakanoura in the province of Kii, had suddenly fallen upon evil days and determined to restore his family to its former estate. He noticed that, as the season for the bellows festival was approaching, the weather had been very boisterous with heavy seas, and he knew that it would be very difficult to ship the necessary supply of oranges from Kishu, the great orange producing district of the time, to Yedo for the fête. The merchants of Kishu had bought up great quantities of the fruit and the baskets were piled up waiting for the weather to abate so as to send the fruit off to Yedo. Thereupon Kinokuni-ya saw his opportunity. He offered to take the fruit off the hands of the merchants, which he easily succeeded in doing for almost nothing; and then he hired some daring seamen at a high wage, and took the fruit to Yedo in spite of the weather. His arrival with the oranges in time for the festival was regarded as a godsend by the people of Yedo, and he quickly disposed of the cargo at the highest price, and made enough out of the undertaking to re-establish himself and his family in their former estate. This tale of the man who became rich through the bellows festival, is commemorated in a little ditty often sung by *geisha*, known as the ode to Kibun:

Oki no kurai no ni
Shira ho ga mieru;
Are wa ki-no-kuni
Mikan-bune!

'Tis dark across the sea;
But look, a white sail looms!
Ah, that is Ki-no-kuni
With his orange-laden boat!

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On the 13th of the month is celebrated the anniversary of Kuya, a famous saint of the Buddhist calendar, who died in the 10th century. For forty days after the feast day priests go about the streets in the evenings reciting *sutras* and singing the *wasan*, or Buddhist hymn, to the drumming of sticks on a gourd. Most of these priests in modern times make their begging music by tapping on a metal disc shaped somewhat like a bowl; and when in the November evenings one hears this melancholy note sounding along the street, one knows the poor priests are asking alms in the name of St. Kuya. One sees it more in Kyoto than in places further north.

The 15th of November is known as *hakama* day. In Japan the numbers 3, 5, and 7 are regarded as felicitous; and when a boy is 3 years of age he dons *hakama*, or divided skirt, for the first time, the great promotion taking place on the 15th of November. The ceremony is called *hakamagi*, and is always regarded as a very happy occasion. Arrayed in his new dress the proud boy is taken to the nearest shrine where offerings are duly made to the utelary deity and prayers are offered for he child's future. On the 5th and 7th years a similar ceremony takes place.

The great festival of *Niiname-sai*, or harvest thanksgiving, takes place on the 23rd of November. It is not unlike the ôld Jewish festival of the firstfruits. On this day his Majesty, the Emperor, appears in person before the shrine of the ancestral spirits, and offers the first fruits of the new rice with the nation's thanksgiving and prayer for protection. One of the ancient names applied to Japan was *Toyoashihara-no-mizuho-no-kuni*, which means, 'rich and fertile land of abundant rice crops,' from which it may be inferred that from time immemorial the country has regarded rice as the staple food, for which thanks are due to Providence. Thus the rice plant is held sacred in the Japanese mind: much as the ancient Hebrews thought of manna. As the representative food of the nation and the symbol of life-sustenance it becomes a fitting material for offering on the day of national thanksgiving. After the sacred offering is made, a holy eucharist is celebrated when the Emperor partakes of the first fruits of the year. And then on the following day a great banquet is given by his Majesty, to which the highest officials and personages of state are invited.

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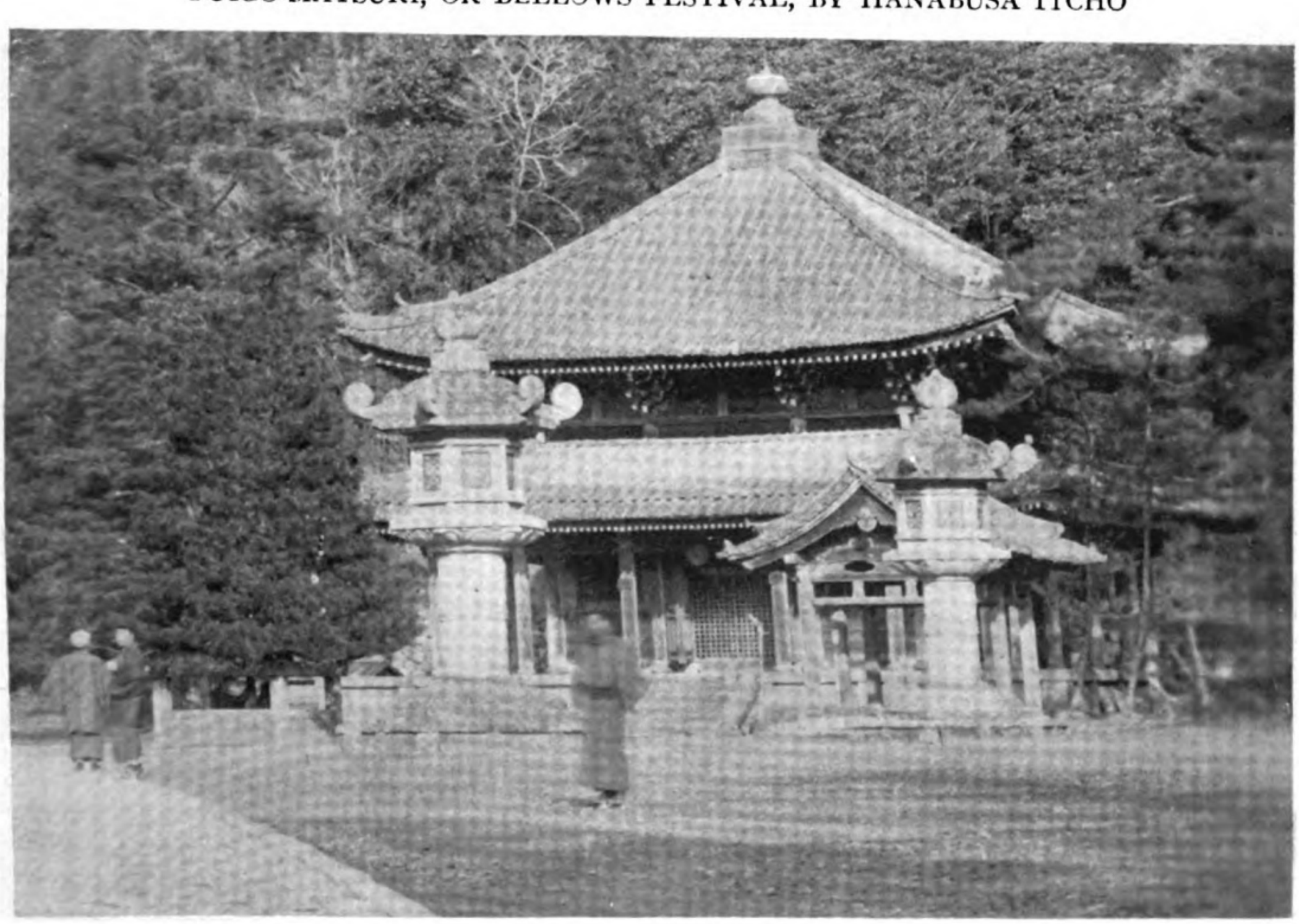
FUIGO-MATSURI, OR BELLOWS FESTIVAL, BY HANABUSA ITCHO



KAMO-MYOJIN, AT CHION-IN, KYOTO

NOVEMBER FESTIVALS. *Fêtes de Novembre. Festlichkeiten im November.*

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PRIEST KUYA AND HACHITATAKI, BY KIKUCHI YOSAI
NOVEMBER FESTIVALS. *Fêtes de novembre.* *Festlichkeiten im November.*

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Around the Hibachi

A CLOWN OF OLD JAPAN

LIKE most of the potentates of medieval times the *Taiko*, Hideyoshi, liked to welcome about his palace men of wit and humour, and even encouraged clowns to cheer his drooping spirits from time to time. One of the most celebrated of these clowns was Sorori Shinzaemon, who so ingratiated himself with the great warrior that he could do pretty much as he liked with his master. He was often rebuked for his undue freedom with those above him, but his wit overcame all scruples against him, and he had a free hand, always holding his own in repartee. It is said that he was even permitted to chide the great man he served, and that his satire was so rich and pointed that Hideyoshi was no match for him with the tongue.

On the occasion of the opening of the magnificent palace which Hideyoshi built on Momoyama in Fushimi, the *taiko* issued a command that on the day of the ceremony no one was to utter the word "fire" on any account, as even to take the word upon the lips was a bad omen for the new palace. Most of the retainers thought it was a remarkable order, but they obeyed it to the letter. Sorori, however, could not resist the humour of the situation, and determined to take a rise out of his master. He had to be very careful not to transgress the order himself; for the penalty was somewhat severe, a fine of three *yen* for every five bushels of rice income.

At the great banquet given in honour of the occasion a brilliant company had assembled, and conversation was at its height when Sorori made the apparently casual remark that at a tea-ceremony some time ago he saw the unique spectacle of wooden kettle used. "What," exclaimed Hideyoshi. "A wooden kettle for making tea?" "Yes," replied Sorori, calmly. "That's nonsense," interjected Hideyoshi, "for it would not stand the fire."

At the enunciation of the word "fire" the clown began to smile; and the *taiko* soon caught on to the fact that he had broken his own regulation in uttering the forbidden word.

"Never mind," said Sorori; "it will be nothing for a rich man like you to pay the fine. The income of rice to this castle is 500,000 bushels; and a fine of 3 *yen* for each 5 bushels will amount of 3,000 *yen*."

The great man was fairly caught, and received the proposal with a smile. Then he said he would repeal the order;

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but the clown refused to let him off, and it is said that Hideyoshi paid him a certain sum of money in lieu of the fine.

On another occasion Sorori appeared before his master with the extraordinary request that he be allowed, whenever he liked, to put his nose to his master's ear. Hideyoshi could not make out what he was up to, but to please the clown he assented. The clown thanked him profusely and politely retired. The next day Hideyoshi gave audience to several *daimyo ;* and Sorori, as was the custom, sat by his master's side and made appropriate remarks as his master encouraged him. However, as each of the *daimyo* presented himself and made obeisance before the *taiko,* Sorori was seen to put his mouth to his master's ear. Hideyoshi remembered that he had given the clown permission to take this freedom, and though he could not divine the object of it, he treated the matter with indifference ; but the *daimyo* supposed that Sorori was making remarks about them in the ear of the *taiko,* and became greatly solicitous as to cultivating the friendship of Sorori, striving to gain his good will by gifts and deference so that he might not speak ill of them to his master. By thus taking advantage of the weaknesses of the *daimyo* Sorori, it is said, soon found his worldly circumstances wonderfully improve. Well, Sorori was only a clown ; but his descendants are not yet extinct.

SWEET NIGHT

O, sweet Spring night
Of formless gloom :
No flower in sight ;
But of their bloom
I am aware
By perfume rare !

Tsurayuki

Tran. by J. Ingram Bryan.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

The New French Ambassador

While regretting the departure of H. E. Monsieur Auguste Gérard, Ambassador of France, whose tenure of office in Tokyo has been one of the most popular in the history of the French mission in Japan, we join cordially in welcoming the new Ambassador in the person of M. Regnault. M. Eugene Louis Georges Regnault has already had a distinguished career in the diplomatic service of his country, and will find in so important an embassy as Tokyo an appropriate sphere for his talent and experience. Born in December, 1857, the new Ambassador passed through the usual higher education of French youth, and later commenced his diplomatic career as an attaché in French Africa. Promoted from attaché to Third Secretary of the Resident General at Tunis he afterwards was appointed French Consul at Athens and later at Salonika. In 1894 he was connected with the French Foreign Office, and in 1897 accompanied the French Minister of Foreign Affairs to St. Petersburg. M. Regnault was appointed Consul General at Geneva in 1898; but in 1904 he became a member of the important mission to Morocco, involving the Anglo-French Agreement of that year, for which services he was decorated with the order of the Legion of Honor. M. Regnault attended the famous Algeciras Conference as second to M. Reval, and afterwards was appointed French Minister to Morocco. With all the chivalry for which his countrymen are noted, M. Regnault insisted on his wife and daugher being permitted to accompany him to Fez and to attend the state banquet accorded him by Mulai Hafid, and came safely through the resultant uprising of the Moors with remarkable coolness and bravery. This eventuated in establishing a French Protectorate over Morocco, and M. Regnault was rewarded with the order of Commander of the Legion of Honor.

Co-Education

The matriculation of three young women at the recent examination for entrance to the Tohoku Imperial University is thought by many to mark the beginning of co-education in Japan. The vernacular press appears almost unanimous in advocating the extension of the privilege to all Japanese universities; but the educational authorities aver that the Tohoku case is merely an experiment in female education. There are no doubt many who would dread a female invasion of the two larger universities of Tokyo and Kyoto. Whether co-education has proved an unqualified success in America, where it has been most extensively tried, is a question upon which even experienced educationists in the co-educational institutions themselves have not been able to express any very pronounced opinions. One thing is certain: if it is not wholly successful in America, where freedom among the sexes has been of long experience, it would hardly be so in Japan where the sexes are only just beginning to mix freely. Though the entrance of

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women to Japanese government universities may be somewhat premature, judging from the spirit of the press we may assume that the time is coming when women will be accorded in this matter the same privileges that men enjoy. There are various degrees of co-education ; and possibly in Japan it will not mean men and women sitting in the same class-rooms and excercising on the same campus. In many American universities where co-education prevails, special playgrounds and gymnasiums are provided for women, and the commingling of sexes is never necessarily indiscriminate.

The Chinese Refugees

The leaders of the southern faction in the abortive rebellion in China are reported to have taken refuge in Japan, though their exact whereabouts appears to be a matter of speculation. As enormous sums of head-money are said to have been placed upon them by the Peking authorities, it is just as well that the place of their hiding should be unknown. It must be a tremendous temptation to a poor man to go in for making himself independent by sacrificing someone else's head, especially if he be a man willing to give his own for his family. The vernacular press reports the Chinese refugees under the careful protection of the police, and doubtless they will be able to retain their heads in Japan. Numbers of assassins from China are believed to have arrived in Japan, however ; and no doubt the detectives will have all they can do to avert the purposes of the headhunters. Dr. Sun Yat-Sen and his compatriots show abounding trust in their Japanese friends in thus throwing their lives into Japanese hands ; and we have no apprehension but that the trust will be nobly responded to by Japan. There appears to be some doubt in press circles abroad as to whether Japan can grant refuge to the plotters against Peking and still maintain her neutrality but Japan takes the stand that England or America would, if the refugees should claim protection in these countries, and holds that political refugees are entitled to humane treatment. Consequently, so long as the refugees do not attempt to make Japan a base of plans against the constituted authorities of China, they will be unmolested and receive the protection of law. Considering the large degree of sympathy entertained by Japanese for the southern cause in China, the Japanese government must be given credit for the efficient manner in which it has been able to maintain inviolate its neutrality, and successfully impress on Japanese subjects the necessity of following the same policy. The Government can in no way be held responsible for the views and actions of individual nationals here and there ; the nation as a whole has been true to its principles in letting the Chinese work out their own salvation.

Sao Paulo Coffee

It is interesting to note among the people of Japan a growing taste for coffee. The time honoured national beverage, tea, is fast being supplanted by the more refreshing and delicious draught from the coffee berry, chiefly that which comes from Sao Paulo, Brazil. In order to meet the demand, the state of Sao Paulo, whither so many Japanese immigrants are now proceeding, has opened a house for the sale and consumption of Brazilian coffee in Tokyo, known as the Cafè Paulista, where at any time one may drop in to sample the coffee and carry away some of it, ground to order. This coffee from Brazil is not the wild

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variety domesticated, but a special brand obtained by crossing various plants, such as the Bourbon and others, until the specialists have now succeeded in obtaining a bean the aroma of which throws Mocha and Java far in the shade. Sao Paulo now produces about 10,000,000 sacks a year. Cultivated in a mild and rarefied yet humid atmosphere, where the soil is most favorable to the tree, Sao Paulo coffee has a flavor all its own. We have tested it and know whereof we speak. The proper manner of roasting and grinding coffee, which assist so much in bringing out its most delicious elements, are perfect at the Café Paulista.

Trade with India

In the Japan Indian trade lucifer matches are exported from Japan most largely, next to Japanese silk and cotton goods. The exports reached the value of 1,110,000 *yen* in 1910, 1,360,000 *yen* in 1911 1,780,000 *yen* in 1912. As regards the figures for last year, it is thought that if the matches re-exported from the Straits Settlements and Hongkong be added the total value of Japanese matches exported to India must reach 3,000,000 *yen*. Thus it will be seen that India is the best customer next to China, who is the largest consumer. German matches have begun to be favorably received in India, and Swedish and Austrian matches are suffering seriously from the German competition. It behooves the Japanese manufacturers to be on the alert.

The exportation of bronze ware to India did not fare so well. The demand is unabated because in India people possessing large quantities of bronze ware are regarded as wealthy, the metal for making the bronze ware in Japan being now largely used for other purposes, factories have been compelled to decrease the output resulting in a decrease of exports. The export in 1910 reached 1,610,000 *yen*, decreased to 810,000 *yen* in 1911 and further decreased to 330,000 *yen* in 1912.

On the other hand, the export of coal increased. The amount exported in 1910 was valued at 158,000 *yen*, which increased to 181,000 *yen* in 1911 and to 993,000 *yen* in 1912. The latter figures may actually be larger, because they do not include the coal re-exported from the Straits Settlements and Hongkong. This increase is remarkable, seeing the serious competition of English and Austrian coal. There have been many causes that led to this increase, and the principal ones were the British coal strike, high freights from Australia, and the increased comsumption by Indian railways.

India and Asiatic Immigration

India seems to be taking a considerable interest in the race question as affecting immigration, judging by editorial comment in the Hindustan Review, which we subjoin, as voicing to some extent sentiment current in Japan:

"The question of Asiatic Emigration has been attracting a considerable amount of attention of late. It has assumed its acutest form between the Japanese and the Americans on the Pacific Slope of the North American Continent, between the Indians and the Canadians and between the Indians and the Colonists in South Africa. And the question, being still in the opinion of Western Powers one of a local difficulty, is left to local adjustment. In our estimation, however, the difficulty is not one of a temporary character, nor one confined to a limited and particular area of the globe. Based

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as it is upon economic causes—the driving force of the world's material progress—it will occur again and again, changing perhaps its centre with each fresh outbreak. To preclude every possibility of its again arising, will entail the necessity of dealing with the question, not from the point of view of the British Empire or of America alone, but from that of the whole world. Meanwhile we are much amused at the frantic efforts being made by the white race, or, to be more correct, the Anglo-Saxon portion of it to confine within a limited area the energy and activity of the non-white races. It is the spectacle of puny man daring to oppose the relentless forces of Nature. Half the human race consists of Japanese, Chinese and Indians, the very peoples whose migrations are causing so much disquietude. Less than one fourth, taking the whole of North America as composed of a purely white race, consists of Europeans. With this preponderance in favour of the Asiatic, driven by the imperious necessity of struggling for sheer existence, is the ubiquity of the Asiatic, in these days of easy communication, to be wondered at? And there being but a limited area of cultivable and habitable land on the earth's surface, what else can be expected but a constant stream of migration from congested and exhausting areas to those offering better opportunities for development and existence? Or is it to be supposed that so supreme a necessity as migration is felt only by the white race? Europe has, by the force of her arms, the daring, courage, energy and capacity of her peoples, spread herself over every region of the globe. In that process of sometimes violent, sometimes pacific, penetration into regions far beyond her own boundaries, she has inevitably been brought into contact with alien races. By her long sojourn among them she has very naturally inoculated them with the same spirit of material progress with which she is consumed. And by subverting their fundamental conceptions of human polity and institutions she has deliberately, and yet unconsciously, brought about an economic condition against which she is now trying to rebel. At the present moment the problem of Asiatic emigration does not present very great difficulties. As far as China and India are concerned much has not to be feared. The former is not yet in a position to insist upon the right of free movement for her subjects; while Britain, much as she undoubtedly loves India, can do nothing in reparation of the wrong suffered by Indians both in Canada and in South Africa, simply through fear of wounding the susceptibilities of her "daughters." Of the three, who have felt the first shock of Western opposition, Japan is the only one sufficiently capable of taking care of herself. She refuses to be scared away, like the Indians and the Chinese, by the shoutings and the hostilities of a hyper-sensitised nation. Even the departure some years back of the American fleet for San Francisco, lending, as it did, an excellent opportunity for a wild demonstration of patriotic fervour and some very loud talk, did not cause her to waver in the calm assertion of her claim. China and India have suffered equally at the hands of America, and Indians are further smarting under the indignities inflicted upon them in South Africa. Australia's ambition to have a purely white community is notorious. Should Japan, therefore, engage in a conflict to redress a wrong suffered equally by them all, it would not be in human nature for China and India to withhold their sympathy."

The Late Mr. Abe

The assassination of Mr. Moritaro Abe, late director of the Political Affairs Bureau, Tokyo, deprives the nation of one of the most prominent and promising of the younger school of diplomats. Mr. Abe had a distinguished career both at the university and after he entered the service of the Foreign Office. He was especially noted for his unerring political judgment, an exquisite tact and a wide and unexampled familiarity with Chinese affairs. The fact that he was easily marked out by frenzied and

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fanatical patriots as responsible for Japan's attitude in China, bears undoubted testimony to the great influence he wielded in matters of state policy. Japan can at present ill afford the loss of such a leader, though a very able successor has been found in the person of Mr. Koike, of the Japanese embassy in London. To any one familiar with conditions in Japan the manner of Mr. Abe's death comes with a solemn lesson for the nation, and especially those responsible for education. It is not enough to educate specialists, whose marvellous efficiency and achievement but show what Japan can do when her people have a chance to rise; it is also necessary to educate the people sufficiently to enable them intelligently to follow their specialists and leaders. When a nation gives all its young men the same chance to develop their minds that it gives to its chosen specialists, the latter will have responsive material to work upon, and the laborer and his work will both survive and endure. Let educational opportunity be restricted and onesided, and all is wasted, for both the favored and the neglected will fall together. There is little use in preparing leaders unless a nation prepares a people to follow and obey them.

Logic of Assassination

While Japan deplores as much as any other people assassination as a means of mending wrong or influencing public opinion, she cannot but silently recognize the incomparable spirit which prompts a youth to sacrifice all for what he firmly believes is for the honor of home and country. There is an assassination which is altogether apart from murder and malice afore-thought. This all must recognize while deploring and abominating misguided zeal and unenlightened interpretations of patriotism and duty. The slayer of Mr. Abe, a youth of but 18 years, was admittedly mistaken as to the best way of avenging what he clearly regarded as the nation's disgrace in the face of the insults offered Japan in China. But, nevertheless, his was the soul of which true heroes are made. Here we have but one more illustration of the weakness of the present age, which is, that the progress of zeal and devotion has far outrun intellectual and moral development. The admirable strength and tenacity of temper, however, must be admitted and esteemed for what it is worth. To such invincible soul-fibre Japan owes her brilliant victories in war and peace, as well as her present high place among the nations of the world. Mitsuru Okada, sitting there in the lonely room borrowed from a stranger, pouring out his life-blood in the old accustomed way, and on a map of China, is the incarnation of that old Japanese spirit that dares all rather than submit to national dishonour, the spirit that ever esteems death preferable to disgrace. It is a spirit that many will not despise. They can only regret that it so lacks enlightenment. What can such a spirit not achieve if but put under proper education and guidance? Japan as yet has but begun to tap the marvellous potentialities of her moral and spiritual resources. They, for the most part, lie latent, awaiting intellectual awakening: in other words, education. When the nation rises to a realization of its responsibilities in regard to the meaning and need of education, and spends as much on intellectual illumination as upon pleasure or armaments, Japan will be one of the greatest nations on earth, the real diamond edition of humanity.

Japan Under Insult

The occidental press appears to have been unduly surprised as to the excited demonstrations in Tokyo over the outrages inflicted on Japanese officers and citizens in China. The remark of the London *Times* to the effect that the Japanese are emotionally less under control than during the Meiji era, and acquiescence in the same idea by the *Pall Mall Gazette*, show how little as yet the British people understand Japan. What answer would London journals make to Tokyo papers should it be contended that recent suffragette outrages, nothing like which has as yet appeared in Japan, were to be taken as proof that British society, even in its higher circles, was losing self-control even to lawlessness and vandalism? Demonstrations

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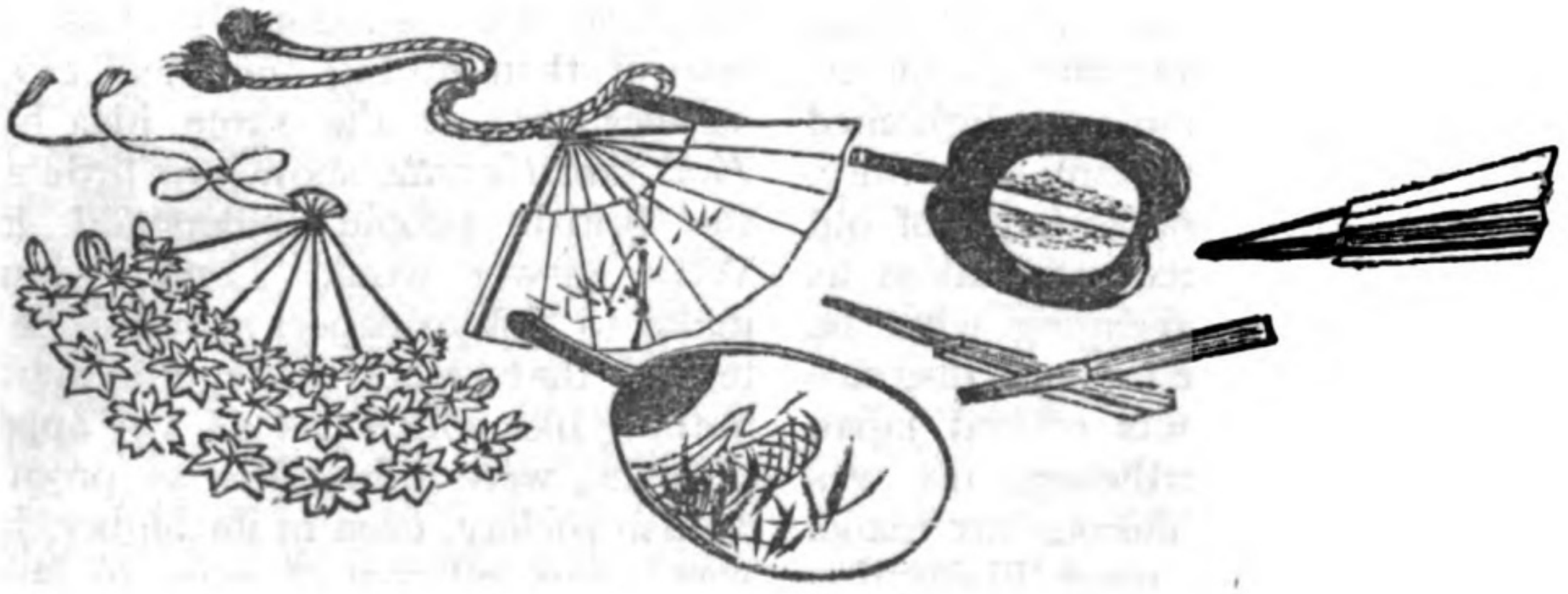
among the populace are a matter of course in any constitutional country ; and in a land of such devoted patriotism as Japan any insult to the nation's honor, such as that offered by China, will invariably meet with prompt resentment. The Tokyo demonstration was not at all the mob that it was represented to be in despatches to the western press. On the whole it was serious and orderly, and the speeches, while aimed to catch the popular ear, were intelligent, law-abiding and to the point. In Japan such agitation among the masses is regarded as a natural thing among a people endeavoring to realize state administration through public opinion. Indeed there are few nations that could act so calmly under the provocation that Japan has suffered at the hand of China. Recently when a British Indian police-constable was shot in China, the British did not wait for national orders, but seized the Chinese soldiers that were guilty, and marched them to Peking for punishment. Japan could have done the same thing when her citizens were shot at Nanking, and her army officers insulted and outraged at Hankow and Tientsin, but she preferred the more orderly and diplomatic means of negotiation. Under the process the Japanese people naturally grew impatient ; and through youthful impetuosity and misguided zeal assasination was resorted to with the approval of a very small number, to avenge what was esteemed a national disgrace. It will be well if foreign nations, instead of criticising Japan's propensity to excited demonstration, would but consider best how to deal with a nation of such sensitive patriotism as Japan. Every Japanese diplomat is thoroughly educated and made familiar with the special characteristics and idiosyncracies of the nation whither he may be sent to represent his country. None of the nations with missions and legations in Japan take the trouble to send to Tokyo representatives who know anything adequate of the Japanese spirit and civilization. Consequently the outside would is ever wondering at the Japanese, wondering about what is no wonder at all to anyone who knows them. Not until foreign nations make a more pains-taking and intelligent study of Japan can they be properly prepared to understand her and do her justice. The present growing habit of expecting from Japan more than nations can expect of themselves is due to a mental twist arising out of the general ignorance that almost everywhere prevails as to the real nature of Japanese genius and civilization. Japan is not the playground and fairyland of the guide books and fanciful literature written by globetrotters and dilettante visitors to her shores. She is a nation of practical human beings, righteously patriotic and intensely in earnest, determined to hold their own, carve out a destiny, and reach the highest ideal of human achievement, or perish in the attempt.



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